تهذيب دليل الفالحين

شرح رياض الصالحين

Tahzeebu Dalilul Faliheen

Sharhu Riyadis Saliheen

The Meadows of the Righteous (Abridged)

Vol . (1 – 2)

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(Abridged)

VOL . 1

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Transactions

Author's Introduction

Praise belongs to Allah ﷻ, the One and only, the Irresistible, the Exalted, and the Forgiver of sins. Praise belongs to Allah ﷻ, the One Who makes the day turn into night that those who have hearts take warning. Praise belongs to Allah ﷻ Who chose from among His servants a group of people who elevated themselves above worldly delights and focused their attention on Al-Moraqaba, (momentary self-accountability), and considered the creation of the heavens and the earth and whatever is in between.

They worshipped Allah with absolute devotion and prepared for the Hereafter, the eternal dwelling place. They refrained from what displeased Him or dissatisfied Him under all circumstances.

I praise Him with due praise and testify that La laha illa Allah, Wahdaho La Sharee Lah, Laho almolk wa Laho alhamd, wa Howa ala Kolli Shay'in Qadeer (None has the right to be worshipped but Allah alone and He has no partner. All Sovereignty is for Him, and all praises are for Him, and He is the Omnipotent). I testify also that Muhammad Rasool Allah (Muhammad is the Messenger of Allah ﷺ) who conveyed the Message, invited us to the upright religion, and guided us to the Straight Path. May the blessing and peace of Allah ﷻ be upon him, his fellow Prophets and the Messengers, and their families.

To proceed:

Allah ﷻ said:

"And I (Allah) have not created the jinn and mankind except that they should worship Me (Alone) *I do not seek any provision from them (for themselves or for My creatures)

nor do I ask that they should feed Me (i.e. feed themselves or My creatures) *" (51: 56-57)

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ(٥٦) مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ (٥٧) ﴾ (الذاريات ٥٦-٥٧)

Thus, the Noble Koran has clearly defined the purpose for the creation of men and jinn. They were created to worship Allah ﷻ, and thus, they should pay attention to the purpose of their creation.

They should bear in mind that this life is transitory, it is not eternal; and they should therefore elevate their souls from its temporary delights. It is a bridge over which they are crossing to the Hereafter.

For this reason, the worshippers and the ascetics are the only wise ones among mankind. Allah ﷻ depicts worldly life as a passing phase and a pastime. He ﷻ said:

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ (التوبة ٢٤)

"Verily, the likeness of (this) worldly life is the water (rain) that We send down from the sky through which grows the intermingled produce of the earth, of which men and cattle eat, until the earth is clad with its adornments and is beautified, and its people think that they have the power of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not

flourished one day! Thus We do explain the signs in detail for the people who reflect *" (10: 24)

There are many verses that support this concept. The poet told the truth when he said;

There are some judicious servants of Allah;

They have divorced life and feared the trials.

They considered it deeply;

and when they realized that

it is not the dwelling place of a prudent one,

They saw it as a rough sea and looked at righteous deeds as a ship for crossing that sea.

Thus, it has been established that this life is transient and the purpose behind our creation is clear, so a wise and tactful person should behave as the righteous ones do. He should prepare himself for what he will inevitably be confronted with.

One can attain this state only through the simplest and most obvious path; the path conveyed to us by the Seal of the Prophets (peace be upon them), Muhammad ﷺ.

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَاناً وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Do not violate the sanctity of the Symbols of Allah, the sacred month(s), or the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House seeking the bounty and good pleasure of their Lord. But when you come out of the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). **Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah for Allah is strict in punishment *"** (5: 2)

It has been authentically narrated that the Messenger of Allah ﷺ said:

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "He that relieved a worldly distress from his brother, Allah ﷻ would relieve a distress from him in the Hereafter; he that veiled a defect of a Muslim[1], Allah ﷻ would veil him in life and in the Hereafter; and he that eased an insolvent, Allah would ease (his state) in life and in the Hereafter[2]. Allah ﷻ would support him that supports his brother. He that took a way searching for knowledge, Allah would facilitate a way to

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[1] Veiling a Muslim's defect as ordered in this Hadith is confined to the defects of those who are not known for committing such acts of disobedience or the sins that have been committed. As to one who is known for committing such actions or acts of disobedience, it is recommendable to report him to the ruler, as long as this would not lead to more dangerous trouble; as veiling defects in such cases leads to more problems.

[2] If someone gave a period of grace for repayment or exempted a debtor of his debt, no matter whether he is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

Paradise for him. There is no group of people who sat in a mosque reciting Allah's Book and studying it among themselves, except tranquility would descend on them, mercy would overshadow them, and the angels would encircle them. And he whose deed caused him to lag behind, his affinity would not bring him forward."

Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the Companions of the Prophet ﷺ got up, eagerly wishing to see to whom the flag will be given, and each one of them were hoping to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately, as if he had never any eye trouble. Ali said; 'We will fight against them (the infidels) until they become like us (Muslims). The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels." (Bukhari).

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "He that invited people to do good would have a reward equal to the reward of those who followed him without any decrease in theirs. And he that invited people to do evil deeds would have a punishment equal to those who followed him without any decrease in theirs."

Based upon this, I planned to compile an abridged compilation of authentic Hadiths to help the Muslim in his endeavors for the Hereafter and in purifying his soul

I pledged to bring together in this compilation only authentic Hadiths and I introduced each chapter with the relevant verses of the Noble Koran, with a brief explanation if that was necessary.

I hope that this compilation will be a guiding light to one who hopes for the Hereafter and a restraint for him from committing what ruins him.

I beg each brother who reads this compilation and benefits from it to pray to Allah ﷻ for me, for my parents, for my teachers, and for the Muslim community as a whole.

I rely solely on Allah ﷻ and entrust my affairs to Him. He ﷻ is Sufficient for me and the best One to entrust.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful.

١ ــ باب الإخلاص وإحضار النية

Chapter (1)

Sincerity and Intention

[The intention behind an action is the key element in differentiating between routine acts and acts of worship, and sincerity of intention is the key element in acceptance of deeds. A believer should therefore direct his intention purely and sincerely for Allah's sake. He should not discredit other people's praise because they are just human beings like himself. The relation between one creature and the other is like the relation between two tied men, neither of them can help the other in anything.

Allah ﷻ accepts from deeds those that are performed solely for His Sake. He ﷻ is the One Who stands in no need of any creature and hates it if partners are ascribed to Him. Allah ﷻ says:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ (الكهف ١١٠)

"Say (O Muhammad!): 'I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' *" (18: 110)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

اللَّـــهِ ﷺ قَالَ اللَّهُ ﷻ أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ * مسلم.

The Messenger of Allah ﷺ said:

Narrated Abu-Huraira ; 'The Messenger of Allah ﷺ said: "Allah ﷻ said: 'I am the One Who stands in no need of any partner. Thus, he that ascribed any partner with Me (in his intention) I leave him to his partner.''" And

حَدَّثَـــنَا سُـــوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ أَخْبَرَنِي الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عُثْمَانَ الْمَدَائِنِيُّ أَنَّ عُقْبَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُـــفَيًّا الأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَـــالَ مَنْ هَذَا فَقَالُوا أَبُو هُرَيْرَةَ فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ الـــنَّاسَ فَلَمَّا سَكَتَ وَخَلا قُلْتُ لَهُ أَنْشُدُكَ بِحَقٍّ وَبِحَقٍّ لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ فَقَالَ أَبُو هُرَيْرَةَ أَفْعَلُ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُـــولُ اللَّهِ ﷺ عَقَلْتُهُ وَعَلِمْتُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً فَمَكَثَ قَلِيلا ثُمَّ أَفَاقَ فَقَالَ لأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَـــيْرُهُ ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ فَمَسَحَ وَجْهَهُ فَقَالَ لأُحَدِّثَنَّكَ حَدِيـــثًا حَدَّثَنِـــيهِ رَسُولُ اللَّهِ ﷺ وَأَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَـــيْرُهُ ثُـــمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً أُخْرَى ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ فَقَالَ أَفْعَلُ لأُحَدِّثَـــنَّكَ حَدِيـــثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ فِي هَذَا الْبَيْتِ مَا مَعَهُ أَحَدٌ غَـــيْرِي وَغَـــيْرُهُ ثُـــمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ مَالَ خَارًّا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ عَلَيَّ طَوِيلا ثُمَّ أَفَاقَ فَقَالَ حَدَّثَنِي رَسُولُ اللَّهِ ﷺ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا كَـــانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَاثِيَةٌ فَأَوَّلُ مَنْ

يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ وَرَجُلٌ يَقْتَتِلُ فِي سَبِيلِ اللَّهِ وَرَجُلٌ كَثِيرُ الْمَالِ فَيَقُولُ اللَّهُ لِلْقَارِئِ أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا عُلِّمْتَ قَالَ كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ إِنَّ فُلانًا قَارِئٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِصَاحِبِ الْمَالِ فَيَقُولُ اللَّهُ لَهُ أَلَمْ أُوَسِّعْ عَلَيْكَ حَتَّى لَمْ أَدَعْكَ تَحْتَاجُ إِلَى أَحَدٍ قَالَ بَلَى يَا رَبِّ قَالَ فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ قَالَ كُنْتُ أَصِلُ الرَّحِمَ وَأَتَصَدَّقُ فَيَقُولُ اللَّهُ لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ تَعَالَى بَلْ أَرَدْتَ أَنْ يُقَالَ فُلانٌ جَوَادٌ فَقَدْ قِيلَ ذَاكَ وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ فِي مَاذَا قُتِلْتَ فَيَقُولُ أُمِرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ فَيَقُولُ اللَّهُ تَعَالَى لَهُ كَذَبْتَ وَتَقُولُ لَهُ الْمَلائِكَةُ كَذَبْتَ وَيَقُولُ اللَّهُ بَلْ أَرَدْتَ أَنْ يُقَالَ فُلانٌ جَرِيءٌ فَقَدْ قِيلَ ذَاكَ ثُمَّ ضَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتِي فَقَالَ يَا أَبَا هُرَيْرَةَ أُولَئِكَ الثَّلاثَةُ أَوَّلُ خَلْقِ اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ وَقَالَ الْوَلِيدُ أَبُو عُثْمَانَ فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شُفَيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا قَالَ أَبُو عُثْمَانَ وَحَدَّثَنِي الْعَلاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيَّافًا لِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ رَجُلٌ فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ فَقَالَ مُعَاوِيَةُ قَدْ فُعِلَ بِهَؤُلاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ هَالِكٌ وَقُلْنَا قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ ثُمَّ أَفَاقَ مُعَاوِيَةُ وَمَسَحَ عَنْ وَجْهِهِ وَقَالَ صَدَقَ اللَّهُ وَرَسُولُهُ

Narrated Oqba ibn Muslim: 'Shofayya Al-Asbahi told me that he entered Madina and found some people sitting round a man. He asked about him and he was told that he was Abu-Huraira .' Shofayya said; 'I approached him until I sat in front of him while he was still talking to the people. When he finished and was alone I said to him "I ask you earnestly, by Allahﷻ, to tell me a Hadith you heard from the Messenger of

Allah ﷺ and that you have understood well." Abu-Huraira said: "I will do so. I will convey to you a Hadith that the Messenger of Allah ﷺ told me and that I understood well."'

Shofayya said: ' Abu-Huraira sighed loudly and waited for a short while, then he recovered and said; "I will tell you a Hadith that the Messenger of Allah ﷺ told me in this house when there was no one here but me." Shofayya said: ' Abu-Huraira sighed loudly and waited for a short while then he recovered himself, wiped his face and said; 'I will convey to you a Hadith that the Messenger of Allah ﷺ told me in this house where no one was attending except me. Then, Abu-Huraira sighed even more loudly and leant forward falling on the ground. I supported him for a long time until he recovered .

He then said: "The Messenger of Allah ﷺ told me: 'On the Day of Judgment, Allah ﷻ will descend to judge between the people. Every nation will be kneeling. The first people He ﷻ will summon will be a man who had memorized the Koran, a man who was killed for Allah's cause, and a wealthy man. Allah ﷻ will say to the one who had memorized the Koran (and he used to recite it perfectly): "Have I not taught you what I revealed to My Messenger?" He will say: "Yes indeed my Lord!" Allah ﷻ will say: "What did you do with what you have been taught?" He will say: "I used to recite it by day and night." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will say: "No, you intended that people would say: 'So and so recites the Koran perfectly.' And it was said (So you have taken the reward you hoped for)."

Then the wealthy man will be brought and Allah ﷻ will say to him: "Have I not provided for you limitlessly in a way that you never felt in need of anyone?" He will say: "Yes

indeed my Lord!" Allah ﷻ will say: "What did you do with what I have given you?" He will say: "I used spend on my family and relations and give in charity." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will then say: "No, you intended that people would say: 'So and so is open-handed, and it was said (So you have taken the reward you hoped for)."

Then, the man who was killed for Allah's sake will be brought. Allah ﷻ will say to him: "For whose sake you were killed?" He will say: "I was ordered to fight for Your sake, so I fought and was killed." Allah ﷻ will say: "You have lied," and the angels will say: "You have lied." Allah ﷻ will say: "No, you intended that people would say: 'So and so is brave and it was said (So you have taken the reward you hoped for).'"Abu-Huraira said; 'Then the Messenger of Allah ﷺ hit me on the knee and said: "O Abu-Huraira! These are the first people of Allah's creatures with whom the Fire will be stoked on the Day of Judgment1.'"

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[1] This Hadith shows clearly that showing off is strictly forbidden and are severely punishable. Sincere intention is the only thing that counts. This is based on Allah's statement: "And they have been commanded to do no more than to worship Allah, offering Him sincere devotion being true (in faith), to establish the regular prayer, and to pay Zakat, and that is the upright and straight religion. *" (98: 5)
The Hadith limits the rulings from general Hadiths about the reward for Jihad and other good deeds'. The reward for Jihad and other good deeds is restricted to those acts whose motives are satisfying to Allah ﷻ, not just to any other creature.
Exegetes say that the verse that says:
"Those who desire the worldly life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution * They are those for whom there is nothing in the Hereafter but the Fire:

Al-Waleed Abu-Othman said: 'When this Hadith was told to Mu'aweya ibn Abi-Sufian he said: "If this has been done to these people, what is about other people." Al-Waleed added: 'Mu'aweya wept so profusely that we thought that he would perish. We said to ourselves: "This man (Shofayya, the narrator of the Hadith) has brought very bad news to Mu'aweya ." When Mu'aweya recovered himself, he wiped his face and said: "Allah ﷻ and His Messenger ﷺ have told the truth." Then he recited:

﴿ مَـــنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُـــونَ (١٥) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦) ﴾ (هود١٥:١٦)

"Those who desire the worldly life and its glitter, to them We shall pay (the price of) their deeds therein, without diminution. * They are those for whom there is nothing in the Hereafter but the Fire, vain are the designs they frame therein, and of no effect are the deeds that they do. *" (11: 15-16).'" (At-Termizi)

This is what we should believe in and this is the subject matter of this chapter.

N.B: We should keep in mind that refraining from doing an evil deed, even after it has been started is repentance. In conformity with the Hadith number 12, this deed is a righteous deed. Have not you seen that the Messenger of Allah ﷺ mentioned the situation of the second man who

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vain are the designs they frame therein, and of no effect are the deeds that they do.*" (11: 15-16), designates each good deed done to please or satisfy any other aim besides Allah ﷻ.

abstained from fornicating with the most beloved female on earth to him, as a righteous deed fit for intercession?

Imam Abu-Hamid Al-Ghazali talks in detail about this topic. Below is a quotation of what he says on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

'Kindly, be informed that repentance consists of three affairs arranged in the following order: knowledge, state of affairs, and practice. Knowledge is the first, state of affairs is the second, and practice is the third. The three elements are interrelated in conformity with Allah's laws.

As to knowledge, this is that one should know the gravity of the harm caused by sins and that they are a screen between the servant and his Beloved Lord. Once man knows this in his heart, his heart will feel pain when it misses the Beloved, as the heart always feels pain on missing its beloved.

If loosing the Beloved was due to a reason under one's control, one feels (another form of) pain. This form is called regret. If such a form fills the heart, it generates determination and will. Both determination and will have a past, a present, and a future state.

In the present state, one gives up the sin he was committing. In the future, one intends not to approach that sin until one's life ends. In the past, one compensates and indemnifies for that sin, if it was compensatory or redemptive.

Thus, knowledge is the source of this goodness. Knowledge here means firm faith and sincere belief. Firm faith is believing that sins are lethal poisons, while sincere belief is a consolidated faith that removes any doubt and

illuminates the heart. This causes the heart to emit the light of belief, whereupon the heart feels the pain and knows that it had become screened from its Beloved. His parable is like that of the man over whom the sun rose while he was in utter darkness, and this led to the removal of any cloud or screen. So he was able to see his beloved who was about to be destroyed, and the fire of love burns in his heart so he hastens to rescue him.

Thus knowledge, regret, determination, and a will to abandon the sin in the present and the future, along with indemnification for the past are arranged. Repentance includes them all. In most cases, repentance includes regret only, and knowledge is considered as the precedent, and abandonment as the fruit. This is understood from the Prophet's saying:

Narrated Abdullah ibn Mas'oud; 'The Messenger of Allah ﷺ said: "Regret is repentance."'

This is based on the fact that regret entails a knowledge that produces the repentance and determination that succeeds it. Thus, regret is encircled with its fruit and its cause. Based on this, repentance was described as "melting the heart over whatever sin one has committed." It was described also as "a blazing fire and a split in the heart."

Repentance as regards abandonment of sin was described as "putting off shameful garments and wearing garments of truthfulness."

Sahl ibn Abdullah Al-Tostori said: "Repentance is substituting praised actions for the dispraised ones. This does not occur except by isolation, silence, and feeding with lawfully-earned food." This statement seems to refer to the third meaning of repentance.

All the quotes about repentance cannot be detailed here. However, if you know these three integrated and interrelated meanings in their due order, you would know that what was said about defining repentance falls short of encompassing all its meanings, and that it is not the words of repentance that are needed, but practical actions that are required.

Obligation and Virtue of Repentance

Repentance according to the textual proofs is obligatory. Allah ﷻ ordered the whole of the believing community saying:

﴿ وقل للمؤمنات يغضضن من أبصارهن ويحفظن فروجهن ولا يبدين زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن أو آبائهن أو آباء بعولتهن أو أبنائهن أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني أخواتهن أو نسائهن أو ما ملكت أيمانهن أو التابعين غير أولي الإربة من الرجال أو الطفل الذين لم يظهروا على عورات النساء ولا يضربن بأرجلهن ليعلم ما يخفين من زينتهن وتوبوا إلى الله جميعا أيها المؤمنون لعلكم تفلحون ﴾ (النور ٣١)

"...and O you Believers! all of you turn together towards Allah, so that you may attain bliss. *" (24: 31) And

﴿ يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنات تجري من تحتها الأنهار يوم لا يخزى الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم يقولون ربنا أتمم لنا نورنا واغفر لنا إنك على كل شيء قدير ﴾ (التحريم ٨)

"O you who believe! Turn to Allah with sincere repentance...*" (66: 8) And

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللهُ إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (البقرة ٢٢٢)

"…for Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. *" (2: 222)

حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مَنْزِلاً وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللهُ قَالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ. البخاري.

Abdullah ibn Mas'oud narrated: 'The Messenger of Allah ﷺ said: "Allah is more pleased with the repentance of His servant than with any one of you who descended into dangerous place where he was most likely to perish. He had his luggage, food, and drink on his mount and he went to sleep[2], when he awoke he could not find his mount. When the heat and his thirst became more intense, he said to himself: 'I will return to my place. He slept there for a while and woke to find his mount."

The texts about this are too many to count, but there is unanimity among the Muslims that repentance is obligatory and that sins and acts of disobedience are destructive and distancing from Allah ﷻ. But the heedlessness with which

[2] The other narrations have the words: "He slept waiting for death. When he found his mount, he was greatly moved and said; 'O Allah! You are my slave and I am your Lord.' (The last words show his utmost pleasure that caused him to utter what contradicts believing in Oneness of Allah ﷻ. This does not affect his faith). And the words: "Allah ﷻ is more pleased than that slave."

people sins makes it obligatory on them. Giving up sins in the present, intending to abandon them in the future, and compensating for what had been done in the past, is one of the meanings of repentance.

Making efforts to regret what had passed and trying to persist in shunning the reoccurrence in the future represents the essence of a repentance that leads to abandonment of the sins.

Repentance is an Immediate Obligation

As to repentance being an instant obligation, there is no doubt about this. Knowing that the acts of disobedience are destructive is obligatory, and he that knows this fact shuns the disliked deeds.

The knowledge that sinning is harmful is an incentive for leaving it, and he that does not avoid it is missing the portion of faith that encourages this. This is understood from the saying of the Prophet ﷺ:

عَـنْ أَبِـي هُرَيْرَةَ ﷺ قَالَ: إِنَّ النَّبِيَّ قَالَ: لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ..." البخاري.

Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "An adulterer, at the time he is committing adultery, is not a believer..."'

The Messenger of Allah ﷺ does not negate the adulterer's belief in Allah ﷻ, His Oneness, His Attributes, nor His Books and Messengers (peace be upon them), because adultery does not negate faith. He meant that adultery distances one from Allah ﷻ and that the adulterer incurs Allah's detestation. An example of this is the saying of a physician to his patient: 'This is poison. Do not consume it.' If the patient ate it, it would be said that: 'He ate it disbelieving." This does not

mean that he did not believe in the physician's existence or that he doubted his being a physician; it means that he took it not believing the physician's statement that it was a lethal poison, because the one who knows that something is poison does not devour it.

Thus a disobedient person has a deficiency in his faith, as faith does not consist of just one part. It has more than seventy-odd branches; the highest of them is testifying that: "There is no one worthy of worship save Allah;" and the lowest of them is removing whatever causes harm on the face[3]."

The following example explains this situation. Faith is like man. Lack of belief in Allah's Oneness eradicates faith completely as lack of the spirit does with the body. The one who has done nothing but declared the testimony of faith is like a person whose limbs are mutilated, whose eyes are gouged out, and whose internal and external organs are removed, despite his spirit's existence. Such a person is near death because the organs that support his weak body do not support it any more. This applies to the person who has only the foundation of belief but lacks the deeds that support that belief. The tree of faith of that person is exposed to be uprooted by the wind of death.

The type of faith whose foundations do not go deeply in the heart cannot stand up to the blowing of the wind of the Angel of Death. Such a person is exposed to conclude his life with an evil end, as he did not consolidate his faith with acts of obedience.

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[3] i.e. trimming the moustache, clipping the nails, purifying oneself from filth in order to be distinguished from uncared for animals.

The saying of a disobedient person to an obedient one; 'I am a believer just as you are a believer,' is like a pumpkin tree saying to the pine tree; 'I am a tree and you are a tree.' The pine tree told the truth when it said to the pumpkin tree: 'You will know how deluded you in saying that on a windy day. At that time, you will be uprooted, your leaves will be scattered here and there because you were heedless over what it is that keeps trees stable; and it is not just the name.' The poet said:

You will come to know after removal of the dust;

You were riding a horse or a donkey.

The Perfect Repentance and its Lasting until the End of Life

We have mentioned that repentance is regret that begets determination and will and that regret results from knowing that sins are a screen between a lover and his beloved. Each one of them i.e. knowledge, regret, determination, and will has duration and perfection.

Its perfection has signs and its duration has a condition. Its signs are extreme regret and sadness, profuse weeping, and prolonged contemplation.

The validity of its condition is related to the past. If one recalls the first day he attained puberty and starts to check year by year, month by month, and breath by breath considering his acts of obedience and what he did not adhere to and the acts of disobedience and what he has committed from them of them.

If he found that he had missed a prayer, performed it in filthy clothes, or performed it with an invalid intention out of ignorance of its conditions, he must perform them all again. If he could not determine what he has missed, he should

perform the number he estimates he should do. In brief, he should exert an effort in determining the prayers he missed.

As to fasting, if he did not compensate for the days that he had broken his fast while traveling, if he had broken a fast willfully, or if he observed fasting with an invalid intention, he counts this exactly and compensates for them.

As to zakat, he should calculate the years accurately and the zakat he was due to pay since it became obligatory on him. He should refer to the scholars to guide him to the correct way to give and compute zakat.

As to pilgrimage, if he has had the ability to perform pilgrimage, but could not perform it and now he has become bankrupt, he is still required to perform it. If he cannot earn enough money for the journey, he should earn what suffices for his provision, because if he dies before performing pilgrimage, then he will die in a state of disobedience. Any disability occurring after having the ability to perform pilgrimage does not exempt him from the obligation of performing it. It is in this way that he checks his missed acts of obedience and compensates for them.

As to the acts of disobedience, he starts to check his hearing, his sight, his tongue, his stomach, his hands, and his other limbs and what evil they committed from the first day he attained puberty. He then checks his days and hours considering what he committed from the minor and major sins.

Then, he should consider whether the act of disobedience was a pure right of Allah ﷻ, such as gazing unlawfully at a woman, sitting in the mosque while having a major impurity, touching Al-Moshaf without performing the ablution, believing in an innovation, consuming alcohol, or listening to music, or the like. Repentance for such actions is affected by

showing extreme regret and sorrow, taking into consideration whether that sin was a major sin and the degree of its gravity. Then, he searches for each evil deed a good deed that recompenses it, as directed by the Messenger of Allah ﷺ:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا ...* الترمذى.

Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said to me: "Fear Allah wherever you are and follow an evil deed with a good one to wipe it out..."

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴾ (هود ١١٤)

Allah ﷻ says:

"... those things that are good remove those that are evil...*" (11: 114)

For example, one atones for listening to music by listening to the Noble Koran and listening during the study circles. He atones for staying in the mosque in a state of major impurity by spending time in seclusion in the mosque performing different acts of worship. He atones for touching Al -Moshaf in a state of minor impurity by reading it often, kissing it, and by giving a copy or more as an endowment for Allah's sake. He atones for drinking alcohol by giving wholesome drinks in charity.

Briefly, counting all the acts of disobedience seems impossible, thus one should take the opposite path to the act of disobedience, because a disease is cured by its effective (counter) remedy. Each piece of darkness in the heart is

removed by the light of a good deed. Thus, ach evil deed should be wiped out by a good deed of its same type, as whiteness is removed by blackness not by heat or cold. Such gradual acquittal can be assisted by hope, taking into consideration that diversified acts of worship are more effective than keeping on a definite act.

This is the ruling for the unjust deeds of the servant against his Lord. It shows also that everything can be atoned by its counter action and that love of life is the essence of every evil. The effect of the love of life is being pleased with it and longing for it. Therefore, it is no wonder that the harm that befalls man and distances him from the love of life is atonement for his sins. For, a heart that is inflicted with concerns and hardships tends to detest the place of the concerns and hardships, i.e. the worldly life. The Hadith of the Messenger of Allah ﷺ narrated by A'isha says:

It is said that concerns that afflict the heart without the servant knowing their cause are the darkness of the sins and the initiation of them. They remind the servant about the accountability and great horror of the Day of Resurrection.

If you say: 'One's concern is always for his children, his possessions, and his authority, how can this become an atonement?

I will say: 'Please understand that love has its sin and depriving one of it is an atonement, for one enjoyed it, in this there is a sin. Thus, concern atones the rights of Allah ﷻ, and this is the ruling of what is between the servant and Allah ﷻ for unjust deeds and utterances.

As to the unjust deeds and utterances between the servants, they also comprise violation on the rights of Allah ﷻ, as Allah ﷻ has forbidden oppression of the servants. So

what is related to Allah's rights is atoned by regret, extreme sorrow, and giving in the future, along with doing the good deeds that recompense for them.

Consequently, one compensates for having done evil to people by doing good for them. He atones for illegally earned money by giving in charity what he had taken illegally[4]. He atones for murdering by freeing slaves, because a slave is only of use to his master, and does not have an independent identity of his own. Besides, man cannot do anything more that manumission. Thus, murdering is compensated for by manumission.

From this, you can understand that what we mentioned about atonement by counter action is confirmed by the law that states that murder can be atoned for by manumission of slaves. Even if one does all this it is not sufficient, because one should return what is belonging to the servants. Wrong doing to people are either related to their souls, possessions, honor, or their hearts. I mean by this the pure type of harm.

As to the soul, if one kills someone unintentionally, he has to pay blood money from his own property or from that of his male kinsmen to the respective heir or heirs. If it was an intentional killing, retribution is to be affected [by the state] or he has to submit himself to the next of kin or the guardian of the murdered person who would affect the retribution or a pardon. To hide the matter is impermissible. This does not apply in the cases of adultery, consumption of alcohol, theft, or in cases of crimes that entail a prescribed punishment. He is not required to expose himself or ask the Muslim ruler to affect the punishment against him in such cases. He has to

[4] This refers to illegally obtained wealth from untraceable sources or when taken illegally from the public treasury. (trans.)

conceal the matter as long as Allah ﷻ has screened him. He has to discipline his soul using the various techniques of struggling against his soul.

Forgiveness for actions against the pure rights of Allah ﷻ is more easily approachable to those who return in repentance and regret for the sins they commit. If the prescribed punishment was affected, his repentance is rendered valid and accepted. This is based on what was narrated about Ma'ez ibn Malek as compiled in Sunna compilations: "Ma'ez ibn Malek came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah! I have wronged my soul and committed adultery and I want you to purify me. The Messenger of Allah ﷺ did not say anything. The next day he came and the Messenger of Allah ﷺ did not say anything. When he said the same thing for the third time, the Messenger of Allah ﷺ ordered that a pit be dug and that he should be stoned to death. The people divided into two groups. Some said: 'He has wronged himself and his evil deeds have encompassed him. The other group said: 'There is no more a sincere repentance than his.' At that, the Messenger of Allah ﷺ said: "He has made a repentance that if it was to be divided among a nation, it would encompass them all."'

وَعَنْ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُما أَنَّ امْرَأَةً مَنْ جُهَيْنَةَ أَتَتِ النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَا، فَقَالَتْ: يَا نَبِيَّ اللهِ أَصَبْتُ حَدًا فَأَقِمْهُ عَلَيَّ فَدَعَا رَسُولُ اللهِ ﷺ وَلِيَّهَا، فَقَالَ: أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعَتْ فَأْتِنِي بِهَا فَفَعَلَ فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ عُمَرُ: أَتُصَلِّي عَلَيْهَا يَا نَبِيَّ اللهِ وَقَدْ زَنَتْ فَقَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى. مُسْلِمٌ.

Narrated Imran ibn Hosayn: 'A woman from the Johayna tribe came to the Prophet ﷺ and she was pregnant, and said: 'O Allah's Prophet! I have committed an act for which a prescribed punishment is due, so execute it on me.' Allah's Messenger ﷺ called her guardian and said: "Treat her well and when she has delivered, bring her to me." The man did as directed. Then the Prophet gave the order regarding her. Her clothes were tied around her body and she was stoned to death. He then performed the funeral prayer for her. Omar said; 'Do you still perform the funeral prayer for her, O Allah's Prophet, even though she has committed adultery?" He replied: "She repented to such an extent that if her repentance were divided among seventy people of Madina, it would be enough for them all. Have you found any repentance better than hers? She has sacrificed herself for the sake of Allah, the Most High."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ امْرَأَةً يَعْنِي مِنْ غَامِدٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ إِنِّي قَدْ فَجَرْتُ فَقَالَ ارْجِعِي فَرَجَعَتْ فَلَمَّا أَنْ كَانَ الْغَدُ أَتَتْهُ فَقَالَتْ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَاعِزَ بْنَ مَالِكٍ فَوَاللَّهِ إِنِّي لَحُبْلَى فَقَالَ لَهَا ارْجِعِي فَرَجَعَتْ فَلَمَّا كَانَ الْغَدُ أَتَتْهُ فَقَالَ لَهَا ارْجِعِي حَتَّى تَلِدِي فَرَجَعَتْ فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فَقَالَتْ هَذَا قَدْ وَلَدْتُهُ فَقَالَ لَهَا ارْجِعِي فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ وَفِي يَدِهِ شَيْءٌ يَأْكُلُهُ فَأَمَرَ بِالصَّبِيِّ فَدُفِعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا فَحُفِرَ لَهَا وَأَمَرَ بِهَا فَرُجِمَتْ وَكَانَ خَالِدٌ فِيمَنْ يَرْجُمُهَا فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةٌ مِنْ دَمِهَا عَلَى وَجْنَتِهِ فَسَبَّهَا فَقَالَ لَهُ النَّبِيُّ ﷺ مَهْلاً يَا خَالِدُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ وَأَمَرَ بِهَا فَصَلَّى عَلَيْهَا وَدُفِنَتْ * أبو داود.

Narrated Borayda ibn Al-Haseeb: 'A woman from the Ghamid tribe came to the Prophet ﷺ and said: "I have committed adultery." The Messenger of Allah ﷺ said to her: "Return." The woman returned to her home. She came the following day and said to him: "I hope you will not return me back as you returned Ma'ez ibn Malek , for, by Allah, I am pregnant due to my adultery." He said to her: "Return until you give birth." The woman returned. When she gave birth, she came to the Messenger of Allah ﷺ and said: "I have given birth." He said to her: "Return and feed the child until you wean it." She came with the child holding a piece of bread in his hand and said: "Prophet of Allah! I have weaned it and it has eaten food." The Messenger of Allah ﷺ gave the child to a Muslim man and ordered that a pit be dug for her and for her to be stoned to death. Khaled was one among those who stoned her. A drop of her blood splashed his face and he cursed her. The Prophet ﷺ said to him: "Be quiet Khaled! By Him in Whose hand my soul is, she made a repentance that if a man who had devoured people wealth unlawfully repented its like, his sins would be forgiven." Then the Messenger of Allah ﷺ ordered that the funeral prayer be performed for her and she was buried.'

As to the retribution and punishment for slandering chaste women, one should ask for the forgiveness of the deserving person in the first case of retribution and seek the forgiveness of the slandered woman in the second case. One must check whether illegally earned money was gained due to a deceitful transaction, stealing the fortune of a hireling, etc. and calculate its recompense from the time it was obtained, not from time its possessor reached puberty. This is based on the rule that, a minor has to pay what falls due in his property prior to his reaching puberty when he reaches puberty, if his guardian has

not paid it. If he does not do that, he is considered as an oppressor and is obliged is debited with it. According to Al - Shafe'e school of thought, people are equal in having their pecuniary rights. There is no difference between a minor and an adult in this regard. One should calculate everything from the day he was born until the day before his repentance, before he is judged on the Day of Judgment.

He must call his own soul to account, before he is called to account. The one who does not call his own soul to account will have a severe accountability on the Day of Judgment. If he remembers the wrong deeds that he did, he should write down the names of the people [he wronged] and search for them wherever they happen to be.

Such a repentance is hard for oppressors and traders because they are not able to search for those whom they maltreated, let alone search for their heirs. Thus, one should exert due effort to recompense any inequity. If he does not do, he will have to do many good deeds which will be used to equalize his balance on the Day of Judgment. He should do good deeds equal to his evil ones, because if his good deeds fall short in compensating for his evil deeds, the evil deeds of the oppressed will be added to his. Thus, he would perish due to the evil deeds done by others.

This is the path to be followed by every repentant. It entails spending one's whole life in doing good deeds, as should be the case with one who does not know the time of his death. Thus, he should work diligently because time for him is very precious. This is the prescribed manner for fulfilling the confirmed rights on him.

As to any available property, he should return the articles to their due owners and give in charity what he is not sure of. If lawfully earned properties and unlawfully earned ones have

become mixed together, he has to calculate the unlawfully earned ones and give them in charity.

As to misdeeds that harm the heart, such as defamation and abuse, he should ask the pardon of each one he harmed individually. If some are far away or have died, he should do as many good deeds as possible to increase his amount of good deeds, because those he oppressed will take from his good deeds on the Day of Judgment. It should be noted that if the others pardoned him, this is the atonement for him.

عَنْ أَبِي سَعِيدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا، ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ قَالَ: لاَ، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا، فَأَدْرَكَهُ الْمَوْتُ، فَنَاءَ بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي، وَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي، وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ). البخاري.

Narrated Abu-Sa'eed Al-Khudri: 'The Prophet ﷺ said: "There was a man from Bano Israel who murdered ninety-nine people. He then set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking until a man advised him to go to such and such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (he had come from) to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was

found to be one span closer to the village (he was going to). Thus, he was forgiven. '

So we know that there is no salvation, except by letting good deeds outweigh evil ones, even if only by an atom's weight. Thus, a repentant person should multiply his good deeds. And this is the ruling on misdeeds done in the past.

As to the determination related to the future, one should undertake a confirmed covenant with Allah ﷻ not to return to such sins, or their like. The parable for this is the patient who has learned that fruit will cause him harm, so he decides not to eat fruit during his illness. This determination should be immediate even if he could not commit himself to it in the future. Thus, repentance should not be delayed.

It should be obvious that a repentant person should know what he must do and what he must not do in the future to cling to the straight path'

This quoted portion of Imam Al-Ghazali's work is sufficient.

Now, let us read what Imam Al-Nawawi compiled in this regard.]

﴿ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ (البينة ٥)

Allah ﷻ said:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the prayer and to give zakat, and that is the right religion *" (98: 5) And

﴿ لَن يَنَالَ اللهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِن يَنَالُهُ التَّقْوَى مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴾ (الحج ٣٧)

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus We have made them subject to you that you may magnify Allah for His guidance to you. And give glad tidings (O Muhammad!) to the Mohsinûn (the doers of good) *" (22: 37) And

﴿ قُلْ إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (آل عمران ٢٩)

"Say (O Muhammad!): "Whether you hide what is in your hearts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things *" (3: 29)

١- عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَقُولُ: (إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ). رواه البخاري.

1.Omar ibn Al-Khattâb ﷺ said: I heard Allah's Messenger ﷺ saying: "The reward of deeds depends upon the intentions and every person will be rewarded according to what he intended. So whoever emigrates for worldly benefits or for to marry woman, his emigration will be for what he emigrated for." (Agreed upon).

٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: (يَغْزُو جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ). قَالَتْ: قُلْتُ: يَا

رَسُولَ اللهِ كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ. قَالَ: (يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ). رواه البخاري.

2. Narrated A'isha; 'Allah's Messenger ﷺ said: "An army will invade Ka'aba and when the invaders reach Al-Baida'a, all the ground will go down and swallow the whole army. I said: "O Allah's Messenger! How will they be buried under the ground while amongst them will be their markets (the people who worked in business and who did not take part in invasion) and the people not belonging to them?" The Prophet ﷺ replied: "All those people will be buried, but they will be resurrected and judged according to their intentions." (Agreed upon).

٣- عَـنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيِّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: (لاَ هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا). رواه البخاري.

3. Narrated Ibn Abbâs (may Allah be pleased with them) 'On the day of the conquest of Mecca the Prophet ﷺ said: "There is no (more) emigration (from Mecca)[5] but it is Jihad and intention, and whenever you are called for (Jihad) you should respond immediately."' (Agreed upon).

٤- حَدَّثَـنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُاللَّهِ أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَـالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ قَالُوا يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ قَالَ وَهُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُذْرُ * البخارى.

4. Narrated Anas ibn Malek : 'When the Messenger of Allah ﷺ returned from Tabuk and approached Madina he

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[5] This means that there was no further emigration from Mecca to Madina because it was no longer a place of unbelief.

said: "Indeed, there are some people who could not accompany you to any valley you have trodden. They wished to be with us, but something detained them." (Bukhari)

٥- عَــنْ مَعْــن بْــن يَزِيدَ ﷺ قَالَ: بَايَعْتُ رَسُولَ الله ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخاصَمْتُ إِلَيْهِ: كانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَــا، فَوَضَعَهَا عِنْدَ رَجُلٍ في المَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُه بِهَا، فَقَالَ: وَاللهِ ما إيَّاكَ أَرَدْتُ فَخَاصَمْتُهُ إِلَى رَسُولِ اللهِ ﷺ فقَالَ: (لَكَ ما نَوَيْتَ يَا يَزِيدُ وَلَكَ ما أَخَذْتَ يَا مَعْنُ). رواه البخاري.

5. Narrated Ma'an ibn Yazeed ﷺ: 'My grandfather, my father, and I pledged allegiance to Allah's Messenger ﷺ. The Prophet ﷺ helped me to get engaged and then married. One day I went to the Prophet ﷺ with a complaint. My father Yazeed had given some gold coins in charity and left them with a man in the mosque (to give to the poor), but I went there and took them and brought them to him (my father). My father said: "By Allah! I did not intend to give them to you." I took (the case) to Allah's Messenger ﷺ. and he ﷺ said: "O Yazeed! You will be rewarded for what you intended. O Ma'an! Whatever you have taken is yours."' (Bukhari).

٦- حَدَّثَــنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَــوْتِ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلا ابْنَتِي أَفَأُوصِي بِمَالِي كُلِّه قَالَ لا قُلْتُ فَثُلُثَيْ مَالِي قَالَ لا قُلْتُ فَالشَّطْرُ قَالَ لا قُلْتُ فَالثُّلُثُ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ إِنْ تَدَعْ وَرَثَتَكَ أَغْنِيَاءَ خَــيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلا أُجِرْتَ فِيهَا

حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أُخَلَّفُ عَنْ هِجْرَتِي قَـالَ إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ وَلا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ يَرْثِي لَـهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ لِلرَّجُلِ أَنْ يُوصِيَ بِأَكْثَرَ مِنَ الثُّلُثِ وَقَدِ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ وَالثُّلُثُ كَثِيرٌ * الترمذى.

6. Narrated Sa'ad ibn Abi-Waqqas: 'In the year of conquest of Mecca, I fell sick and was near to death. The Messenger of Allah ﷺ came to visit me and I said to him: "Messenger of Allah! I have great wealth and none inherit me except my daughter. Could I give my wealth for Allah's sake?" The Messenger of Allah ﷺ said: "No." I said: "(Could I give) half of it?" He said: "No." I said" "(Could I give) one third of it?" He said: "(Give) one third, but it is too much. It is better that you leave your heirs wealthy than to leave them begging people. And you will not spend any amount except that you will be rewarded for it, even if it is a mouthful of bread into your wife's mouth." I said: "Messenger of Allah! Would I lag behind (in Mecca) after I had migrated?" The Messenger of Allah said: "You will not do any deed seeking Allah's pleasure for it, except that you would get higher in rank therewith. You may live after me so that some people will benefit from you and some others will be harmed.O Allah! Reward my companions for their migration and do not

let them turn on their heels. But I feel pity for Sa'ad ibn Khawla who died in Mecca."(At-Termizi)

Abu-Issa said: 'This Hadith is Hasan Saheeh(. It was narrated through other routes than Sa'ad ibn Abu-Waqqas, and the people of knowledge act upon this Hadith. They say that a Muslim is not permitted to bequeath more than the one third. Some scholars recommend that bequests should be less than the one third as the Messenger of Allah ﷺ said: "(Give) one third, but it is too much."

٧- حَدَّثَنَا عَمْرٌو النَّاقِدُ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ *

7. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "Really, Allah ﷻ does not look at your figures or wealth, He looks at your hearts and deeds."' (Muslim).

٨- عَنْ أَبِي مُوسَى ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ الله مَا الْقِتَالُ فِي سَبِيلِ الله فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً فَقَالَ: (مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ الله هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ الله ﷻ). رواه البخاري.

8. Narrated Abu-Musa ﷺ; 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger! What kind of fighting is in Allah's Cause? (I ask this) for, some of us fight because of being enraged and angry and some of us fight for the sake of pride and haughtiness." The Prophet ﷺ raised his head as the questioner was standing and said: "He who fights that Allah's Word (i.e., Allah's Religion of Islamic Monotheism) should be superior, fights in Allah's Cause."'(Bukhari).

٩- عَنْ أَبِي بَكْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ). فَقُلْتُ يَا رَسُولَ اللهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ. قَالَ: (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ). رواه البخاري.

9. Narrated Abi-Bakrah (may Allah be pleased with him): 'I heard Allah's Messenger ﷺ saying: "When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire." I said: "O Allah's Messenger! It is right for the murderer but what about the murdered one?" Allah's Messenger ﷺ replied: "Surely, he had the intention to kill his companion (brother)."' (Bukhari).

١٠- حَدَّثَـنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَنِ الأَعْمَشِ سَـمِعَ ذَكْـوَانَ عَـنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُـوءَ ثُمَّ خَرَجَ إِلَى الصَّلاةِ لا يُخْرِجُهُ أَوْ قَالَ لا يَنْهَزُهُ إلا إِيَّاهَا لَمْ يَخْطُ خُطْـوَةً إلا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةً قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ*

10. Narrated Abu-Huraira (may Allah be pleased with him): 'The Prophet ﷺ said: "If the man performed Al-Wodoo' perfectly, then he went out for the prayer and solely for the prayer." Or he said: "Nothing but the prayer motivated him. He never took a step except that Allah raises him a degree or removes from him an evil deed."'

١١- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَـلَّ قَالَ: (إِنَّ اللهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَـا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللهُ لَهُ

عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً). رواه البخاري.

11. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ narrating about his Lord ﷻ: "Allah ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write record each). If somebody intended to do a good deed and he did not do it, then Allah will write for him a full good deed (in his account with Him); and if he intended to do a good deed and he actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred or even many more times: and if somebody intended to do a bad deed and he did not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and he actually did it, then Allah will write one bad deed (in his account)."' (Bukhari).

١٢- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (انْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّى أَوَوُا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا: إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبُقُ قَبْلَهُمَا أَهْلاً وَلاَ مَالاً، فَنَاءَ بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، وَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أَوْ مَالاً، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ،

فَانفَرَجَــتْ شَيْئًا لاَ يَسْتَطِيعُونَ الخُرُوجَ)، قَالَ النَّبِيّ ﷺ: (وَقَالَ الآخَرُ: اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمّ كَانَتْ أَحَبَّ النَّاسِ إِلَيّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَامْتَنَعَتْ مِنّي، حَتّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلّي بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لاَ أُحِلّ لَكَ أَنْ تَفُــضّ الخَاتَمَ إِلاّ بِحَقّه، فَتَحَرّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَانْصَرَفْتُ عَنْهَا وَهِيَ أَحَــبّ الــنّاسِ إِلَيّ وَتَرَكْتُ الذّهَبَ الّذِي أَعْطَيْتُهَا، اللّهُمّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْــتِغَاءَ وَجْهِــكَ فَافْــرُجْ عَنّا مَا نَحْنُ فِيهِ، فَانْفَرَجَت الصّخْرَةُ غَيْرَ أَنّهُمْ لاَ يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا)، قَالَ النّبِيّ ﷺ: (وَقَالَ الثّالِثُ: اللّهُمّ إِنّي اسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الّذِي لَهُ وَذَهَبَ، فَثَمّرْتُ أَجْرَهُ حَتّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَا عَبْدَ اللهِ أَدّ إِلَيّ أَجْرِي، فَقُلْتُ لَهُ: كُلّ مَا تَرَى مِنْ أَجْرِكَ، مِنَ الإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرّقِيقِ، فَقَالَ: يَا عَبْدَ اللهِ لاَ تَسْتَهْزِئ بِي، فَقُلْتُ: إِنّي لاَ أَسْتَهْزِئ بِكَ، فَأَخَذَهُ كُلّهُ فَاسْتَاقَهُ فَلَمْ يَــتْرُكْ مِنْهُ شَيْئًا، اللّهُمّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنّا مَا نَحْنُ فِيهِ، فَانْفَرَجَتِ الصّخْرَةُ فَخَرَجُوا يَمْشُونَ). رواه البخاري.

12. Narrated Abdullah ibn Omar (may Allah be pleased with them): 'I heard Allah's Messenger ﷺ saying: "Three men from among those who were before you, set out together until they reached a cave at night and they entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other): 'Nothing can save us from this rock but to invoke Allah by mentioning the righteous deeds that we have done (for Allah's sake only)." So, one of them said: 'O Allah! I had old parents (whom I used to provide with milk) and I never provided my family (wife, children, etc.) with milk before them. One day, by chance I was delayed,

and I arrived late (at night) after they had slept. I milked the sheep for them and then took the milk to them, but I found them sleeping. I did not like to offer my family the milk before them, so I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get, up until dawn. Then they got up and drank the milk. O Allah! If I did that for Your sake only, I invoke You to relieve us from our critical situation that has been caused by this rock.' So, the rock moved a little, but they could not get out. The Prophet ﷺ added: "The second man said: 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her, but she refused. Later she came across hard times during a year of famine and she came to me, and I gave her one hundred and twenty Dinars on the condition that she would not resist my desires, and she agreed. When I was about to fulfill my desires, she said: "It is illegal for you to violate my chastity except through legitimate marriage." So, I realized it was a sin to have sexual intercourse with her and left her, though she was the dearest of all the people to me. I also left the gold I had given her. O Allah! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock moved a little more, but still they could not get out from the cave. The Prophet ﷺ added: "Then the third man said: 'O Allah! I employed few laborers and I paid them all of them their wages, with the exception of one man who did not take his wages and went away. I invested his wages and I gained much profit from this. (Then after some time) he came and said to me: "O Allah's servant! Pay me my wages." I said to him: "All the camels, cows, sheep, and slaves that you see here, are yours." He said: "O Allah's slave! Don't mock me." I said: "I am not mocking you." So, he took the herd and drove them away and left nothing. O Allah! If I did that for Your sake only, please

relieve us from the present suffering.' So, the rock moved completely and they walked out. (Bukhari).

٢ ـ باب التوبة

Chapter (2)

Repentance

[Man was created from the earth as Allah ﷻ and His Messenger ﷺ tell us in the Noble Koran and Sunna. Allah ﷻ says:

﴿ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ
اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُم مِّنَ الأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ
فِي بُطُونِ أُمَّهَاتِكُمْ فَلاَ تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (٣٢) ﴾ (النجم ٣١-٣٢)

"And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise) * Those who avoid the major sins and Al-Fawahish (illegal sexual intercourse and the like) except the small faults, Verily, your Lord is of Vast Forgiveness. He knows you well when He created you (your father Adam) from the earth and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He (Allah ﷻ) knows best him who fears Allah and he that keeps his duty to Him *" (53: 31-32)

Consequently, man is liable to go astray. In the Islamic perspective, all human being are liable to go astray, apart from the Prophets and Messengers (peace be upon them).

This concept (i.e. there is no human free of sin apart from the Prophets and the Messengers of Allah ﷻ) was clearly understood by the companions (may Allah be pleased with them) for, when the verse: "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with zolm (wrongdoing i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided *" (6: 82) was revealed, the companions exclaimed: "Who of us has not committed a misdeed?" The Messenger of Allah ﷺ put them at ease by explaining the real meaning of the verse, saying that zolm (wrongdoing) refers to polytheism. This is supported by Allah's statement:

﴿ وَإِذْ قَــالَ لُقْمَــانُ لاِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لاَ تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ (لقمان ١٣)

"And (remember) when Loqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great zolm (wrongdoing) indeed *" (31" 13)

Islam does not impose penalties on people who flee to their Creator seeking His forgiveness. It does not oblige its followers to buy 'indulgences' as was prevalent in Europe nor does it compel them to offer sacrifices to atone for sins. If one commits a misdeed or wrongs himself, he should hurry to Allah ﷻ, without any mediation whatsoever.

The Noble Koran encourages man not to despair of Allah's mercy. It states that some people had committed some major sins and it criticizes them for not turning to Allah ﷻ in repentance, take as examples the People of the Book who had killed some of their Prophets, ascribed sons and partners to

Allah ﷻ, dealt in usury, defamed Mary the chaste Virgin, etc. Having mentioned these crimes and major sins, the Noble Koran reminds man that had they turned in repentance to Allah ﷻ, they would find Allah ﷻ Oft-Forgiving, Most Merciful. So let us read what the Noble Koran says:

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللهِ وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ اللهِ ذَلِكَ قَوْلُهُم
بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ قَاتَلَهُمُ اللهُ أَنَّى يُؤْفَكُونَ (٣٠)
اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا
إِلاَّ لِيَعْبُدُوا إِلَهًا وَاحِدًا لاَّ إِلَهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١) يُرِيدُونَ أَن
يُطْفِئُوا نُورَ اللهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٢)
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ (٣٣) ﴾ (التوبة ٣٠- ٣٣)

"And the Jews say: 'Ozair (Ezra) is the son of Allah,' and the Christians say: 'Messiah is the son of Allah.' These are the words from their mouths, resembling the sayings of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded and away from the truth! They (Jews and Christians) took their rabbis and their monks to be their Lords besides Allah (by obeying them in things which they made lawful or unlawful, according to their own desires, without being ordered so by Allah), and (they also took as their Lord) Messiah, son of Mary, while they (Jews and Christians) were commanded (in the Torah and Al-Injeel[6]) to worship none but One God La Ilaha Illa Howa (None has the right to be worshipped but He). Praise and glory be to Him from having

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[6] We use the term Al Injeel here, not the Gospels or the New Testament, because they are totally different from Al Injeel that was revealed to Jesus ﷺ.

any partners they associate (with Him). * They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected, even though the disbelievers hate (it).* It is He (Allah) Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the polytheists, (pagans, idolaters, disbelievers in the Oneness of Allah) hate (it) *" (9": 30-33) And

﴿ فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللهِ وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللهُ عَلَيْهَا بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً (١٥٥) وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا (١٥٦) وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧) بَل رَّفَعَهُ اللهُ إِلَيْهِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا (١٥٨) ﴾ (النساء ١٥٥-١٥٨)

"Because of breaking the covenant, because of their rejecting the signs of Allah, because of killing the Prophets unjustly, and because of their saying: 'Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say).' Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little. * And because of their (the Jews) disbelief and uttering against Mary a grave false charge (that she had committed fornication) * and because of their saying (in boast): 'We killed the Messiah, Jesus, son of Mary, the Messenger of Allah.' They killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ about this are full of doubts. They have no (certain)

knowledge. They follow nothing but conjecture. For surely, they killed him not. * But Allah raised him (Jesus)) up (with his body and soul) unto Himself. And Allah is Ever All-Powerful, All-Wise *" (4: 155-158). And

﴿ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلاً كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لاَ
تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (٧٠) وَحَسِبُوا أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُوا
وَصَمُّوا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ وَاللهُ بَصِيرٌ بِمَا
يَعْمَلُونَ (٧١) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ
يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَهٍ إِلاَّ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٧٣) أَفَلاَ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ
رَّحِيمٌ (٧٤) ﴾ (المائدة ٧٠-٧٤)

"Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called them liars, and others who among them they killed. *They thought there would be no Fitna (trial or punishment), so they became blind and deaf, a fter that Allah turned to them (with Forgiveness), yet again many of them became blind and deaf. And Allah is the All -Seer of what they do. * Surely, they have disbelieved those who say: 'Allah is the Messiah Jesus, son of Mary.' But the Messiah (Jesus)) s aid: 'O Children of Israel! Worship Allah, my Lord and your Lord.' Verily, whosoever sets up partners in worship with Allah, Allah has forbidden Paradise to him, and the Fire will be his abode. And for the wrongdoers there are no helpers. * Surely, those who said: 'Allah is the third of the three (in a Trinity),' are

disbelievers. But there is no god save One God. And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them *.Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful *" (5: 70-74)

Let us study the case of another wrongdoer, Pharaoh, who claimed to be the highest lord of his people. Overlooking the oppression he afflicted on the weak subjects among his people, we should remind you of his evil end, he was drowned in the Red Sea. His body was the only body that was destined to be a sign. Minutes before his death (at the time when repentance is not accepted) he haughtily declared his belief in 'the god in whom the children of Israel have believed.' The Noble Koran narrates this incident, in the chapter titled Yunus (Jonah ﷺ), in a way that one would not but hesitate in saying: "Had he turned in repentance earlier, his repentance would have been accepted."

The Noble Koran says:

﴿ وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لاَ إِلَهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (٩٠) آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ (٩١) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (٩٢) ﴾ (يونس ٩٠- ٩٢)

"And We took the Children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, until when drowning overtook him, he said: 'I believe that La Ilah illa alazi Amanat Bihee Bano Israel and I am one of the Muslims (None has the right to be worshipped but the god in Whom the Children of Israel have believed, and I am

one of the Muslims.' * Now (you believe)! While you refused to believe before (death overtook you) and you were one of the evil- doers. * So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Signs. *" (10: 90-92)

It is worth mentioning here to remind you, my dear reader, of the false claim of Pharaoh. It is mentioned in many places of the Noble Koran. For brevity, we mention only two places:

﴿ وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴾ (القصص ٣٨)

"(Pharaoh) said: 'O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hâmân (his prime minister), to bake (bricks out of) clay, and set up for me a lofty tower so I could look at the God of (Moses); and verily, I think that he ((Moses)) is one of the liars. *" (28: 38). And

﴿ هَلْ أَتَاكَ حَدِيثُ مُوسَى (١٥) إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦) اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (١٧) فَقُلْ هَل لَّكَ إِلَى أَن تَزَكَّى(١٨) وَأَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى (١٩) فَأَرَاهُ الآيَةَ الْكُبْرَى (٢٠) فَكَذَّبَ وَعَصَى (٢١) ثُمَّ أَدْبَرَ يَسْعَى(٢٢) فَحَشَرَ فَنَادَى(٢٣) فَقَالَ أَنَا رَبُّكُمُ الأَعْلَى (٢٤) فَأَخَذَهُ اللهُ نَكَالَ الأَخِرَةِ وَالأُولَى (٢٥) إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى (٢٦) ﴾ (النازعات ١٥-٢٦)

"Has there come to you the story of (Moses)? * When his Lord called him out in the sacred valley of Towa * (ordering him): 'Go to (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.) * And say to him: "Would you purify yourself (from the sin of disbelief by

reverting to Islam? * And I would guide you to your Lord, so you should fear Him?"' * Then (Moses) showed him the great sign (miracles), * But (Pharaoh) belied him and disobeyed. * Then he turned his back, striving (against Allah). * Then he gathered (his people) and cried aloud, * Saying: "I am your lord, most high" * So Allah, seized him with punishment for his last (i.e. his saying: I am your lord, most high) and first (i.e. his saying, O chiefs! I know not that you have a god other than I). * Verily in this is an instructive admonition for whosoever fears Allah. *" (79: 15-26)

The third category of such criminals is the Ashab Al-Okhdood (literally, the owners of the trench). They were arrogant people who dug a huge trench, cast the believers in it, and then they set them on fire .

The Muslim thinker Abdullah Yusuf Ali, may Allah reward him bountifully, commented on this incident saying that the scholars say that these words do not refer to a specific people. In ancient history, in Mediev al Europe, many lives were sacrificed at the stake because the victims did not conform with the current overwhelming doctrines. In the days of Abraham, the father of monotheism, Abraham ﷺ was cast in fire by the unbelieving ruler of his time, but Allah ﷻ ordered that the fire be moderately cool, as a sign to dignify Abraham ﷺ.

In brief, the Noble Koran mentions the story of Ashab Al-Okhdood, and clarifies that had they turned in repentance, even after that heinous crime, they would have been saved from the Fire. Allah ﷻ says:

﴿ إِنَّ الَّذِيـــنَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴾ (البروج ١٠)

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then they did not turn in repentance (to Allah), then they will have the torment of Hell, and they will have the punishment of the burning Fire. *" (85" 10)

In the light of the aforementioned verses, a believer who commits a misdeed should direct his face towards heaven seeking Allah's Forgiveness, having a firm belief that Allah ﷻ will be pleased with his words of repentance. He should not despair of seeking Forgiveness and turning in repentance for, this is the real disaster.

Now, let us read what Imam Al-Nawawi compiled regarding this topic.]

The people of knowledge say that repentance is mandatory for every sin. If the act of disobedience does not involve taking people's rights, it has three conditions:

1. One should abstain from committing that deed.

2. One should regret having committed that deed.

3. One should determine not to return to that deed.

If the act of disobedience involves taking people's rights, it has four conditions. The conditions mentioned above, and in addition, repaying what one has illegally taken. If the act entails the enactment of a Hadd (a prescribed penalty), he should allow the other party to enact it. One should repent from all sins. The Koran, Sunna, and the unanimous agreement of the Muslims impose the ruling of turning in repentance from sins.

Allah ﷻ says:

﴿ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلاَ يُبْدِينَ
زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلاَ يُبْدِينَ زِينَتَهُنَّ
إِلاَّ لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ
التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى
عَوْرَاتِ النِّسَاءِ وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى
اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (النور ٣١)

"And tell the believing women to lower their gaze (from looking at the non-Mahram[7] men) and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer sides of the hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over their bodies, faces, necks and bosoms, and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And let all of you beg Allah to forgive you all, O believers, that you may be successful. *" (24: 31) And

[7] [i.e. those who are not within the prescribed group of men whom a woman could not marry and in front of whom she does not have to cover herself as listed below in this verse of the Qur'an.]

﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾ (هود ٣)

"(Hud ﷺ said to his people And I was ordered that you) seek the forgiveness of your Lord, and turn to Him in repentance to Him, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). *" (11: 3) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَّصُوحًا عَسَى رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ يَوْمَ لاَ يُخْزِى اللهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (التحريم ٨)

"O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) - the Day that Allah will not disgrace the Prophet (Muhammad and those who believed with him. Their Light will run forward before them and (with their Records, i.e. Books of deeds) in their right hands, they will say: 'Our Lord! Keep perfect our Light for us (and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely) and grant us forgiveness. Verily, You are Able to do all things.''' *" (66: 8)

١٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (وَاللهِ إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً). رواه البخاري.

13. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "By Allah! I seek Allah's Forgiveness and turn to Him in repentance more than seventy times a day."' (Bukhari).

١٤- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ أَبِي بُرْدَةَ قَالَ سَمِعْتُ الْأَغَرَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ حَدَّثَنَاه عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي ح وحَدَّثَنَا ابْنُ الْمُثَنَّى حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الإِسْنَادِ *

14. Narrated Ibn Omar: 'The Messenger of Allah ﷺ said: "O people! Turn in repentance to Allah. For, I turn in repentance to Allah one hundred times a day."'

١٥- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ أَنَّهُ حدَّث بِحَدِيثَيْنِ: أَحَدُهُما عَنِ النَّبِيِّ ﷺ وَالآخَرُ عَنْ نَفْسِهِ قالَ: إِنَّ المُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هكَذَا. ثُمَّ قَالَ: (للهُ أَفْرَحُ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى إِذا اشْتَدَّ عَلَيْهِ الحَرّ وَالْعَطَشُ أَوْ ما شَاءَ اللهُ، قالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ). رواه البخاري.

15. Narrated Abu-Shihab: 'Abdullah ibn Mas'oud Narrated two narrations, one from the Prophet ﷺ and the other from his own. He said: "The believer sees his sins as if

he were sitting under a mountain, which he is afraid may fall on him; whereas the evildoer considers his sins as flies passing over his nose and he just drove them away like this." (Abu-Shihab, the sub-narrator, moved his hand over his nose in illustration). (Ibn Mas'oud added: "Allah's Messenger ﷺ said: 'Allah is more pleased with the repentance of His servant, than a man who encamped at a place where his life was jeopardized. He then rested his head and slept for a short while, and woke to find his mount gone. (He started looking for it) and suffered from severe heat and thirst, as Allah had wished (him to suffer from). He then said: 'I will go back to my place.' He returned and slept again. When he got up and raised his head he found his mount standing beside him.'' (Bukhari).

١٦- وقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَلَّهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّـــةٍ مَهْلَكَـــةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَأَضَلَّهَا فَخَـــرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ قَالَ أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِـــيهِ فَـــأَمُوتُ فِيهِ فَرَجَعَ إِلَى مَكَانِهِ فَغَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ *

16 - The narration of At-Termizi says:

(As to the Hadith of the Prophet ﷺ) Abdullah said: 'The Messenger of Allah ﷺ said: "Indeed, Allah ﷻ becomes more p-leased than a (traveling) man in a desert when his mount that carried his food, drink, and all that benefits him, is lost, until he was near death. He then said to himself: "I should return to my starting place to die there." He returned to it and was overtaken by sleep. When he woke up he found his

mount at his head carrying his food, drink, and all that benefits him."

١٧- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ بِهَذَا الإِسْنَادِ نَحْوَهُ *

17. Narrated Abu-Musa: 'The Prophet ﷺ said: "Certainly, Allah ﷻ stretches His Hand by night that the one who has committed a misdeed during the day could turn in repentance. He stretches His Hand by day that the one that has committed a misdeed during the night could turn in repentance until the sun rises in the west."

١٨- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ وحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ ح وحَدَّثَنِي أَبُو سَعِيدٍ الأَشَجُّ حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ كُلُّهُمْ عَنْ هِشَامٍ ح وحَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ حَدَّثَنَا إِسْمَعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ * مسلم.

18. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "He that turns in repentance to Allah ﷻ before the sun rises in the West, Allah ﷻ would accept his repentance."

١٩- حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ الْحِمْصِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنِ ابْنِ

عُمَـرَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ قَالَ أَبُو عِيسَى هَـذَا حَدِيثٌ حَسَنٌ غَرِيبٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ * الترمذى.

19. Narrated Ibn Omar: 'The Prophet ﷺ said: "Allah ﷻ accepts the repentance of man as long as he has not experienced the death rattle." (At-Termizi).

٢٠- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ زِرِّ بْنِ حُبَـيْشٍ قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ الْمُرَادِيَّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَـالَ مَـا جَاءَ بِكَ يَا زِرُّ فَقُلْتُ ابْتِغَاءَ الْعِلْمِ فَقَالَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِـبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقُلْتُ إِنَّهُ حَكَّ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ وَالْبَوْلِ وَكُنْتَ امْرَأً مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي ذَلِكَ شَيْئًا قَالَ نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفْرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَـنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ فَقُلْتُ هَلْ سَـمِعْتَهُ يَذْكُـرُ فِي الْهَوَى شَيْئًا قَالَ نَعَمْ كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِـنْدَهُ إِذْ نَـادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ يَا مُحَمَّدُ فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ نَحْوًا مِنْ صَوْتِهِ هَاؤُمُ فَقُلْنَا لَهُ وَيْحَكَ اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَـدْ نُهِيتَ عَنْ هَذَا فَقَالَ وَاللَّهِ لَا أَغْضُضُ قَالَ الْأَعْرَابِيُّ الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ قَالَ النَّبِيُّ ﷺ الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا قَالَ سُفْيَانُ قِبَلَ الشَّامِ خَلَقَهُ اللَّهُ يَوْمَ خَلَقَ السَّـمَوَاتِ وَالْأَرْضَ مَفْتُوحًا يَعْنِي لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ قَالَ أَبمو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

20. Narrated Zirr ibn Hobaysh: ‘I came to Safwan ibn Assal Al-Moradi to ask him about wiping over the footwear. He said: ”Why have you come Zirr?” I said: “To search for knowledge.“ He said: "Really, the angels lay down their wings for the searcher of knowledge out of satisfaction for what he searches for.“ I said: ”I have some doubts about wiping over the footwear after urination and defecation and you are one of those who accompanied the Messenger of Allah ﷺ, so I came to you to ask you: ‘Have you heard him mentioning anything about that?’” He said:

"Whenever we were traveling the Prophet ﷺ used to command us to wear our leather socks for three days and three nights, whether we had to answer the call of nature or sleep. However, in the situation of ejaculating semen, he commanded us to remove the leather socks." I said: ”Have you heard him saying anything about love (for the sake of Allah)?” He said: "Yes. Once we were traveling with the Prophet ﷺ, a nomad called him out loudly: ‘O Muhammad!’ The Messenger of Allah ﷺ replied him: ’Here I am.’ We said to the nomad: ‘Woe on you, lower your voice when calling out the Prophet ﷺ. You are so ordered.’ The nomad said: ‘By Allah, I will never lower my voice.’ He resumed: ‘A man loves some people who did not join them?’ The Prophet ﷺ said: ’On the Day of Judgment, a man will be with those he used to love in life.’ Zirr said: ‘Safwan kept on talking to us until he mentioned a gate of seventy-years distance from the West (or he said a very wide gate in whose width a traveling person can march for forty or seventy years towards Greater Syria, that Allah ﷻ created the same day that he created the heavens and the earth. This will be opened and it will never be closed until the sun rises in the West, meaning the door of repentance.’

٢١- عَنْ أَبِي سَعِيدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ قَالَ: لاَ فَقَتَلَهُ فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ فَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَقَرَّبِي وَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ تَبَاعَدِي وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ). رواه البخاري.

21. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'The Prophet ﷺ said: "There was a man from Bano Israel who murdered ninety-nine people. He then set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking until a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment disputed amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (he had come from), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." (Bukhari).

٢٢- عَنْ كَعْبِ بْنِ مَالِكٍ ﷺ قَالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلاَّ غَزْوَةَ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ

الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي: أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ، وَاللهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ، قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ، وَغَزَا رَسُولُ اللهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، وَتَجَهَّزَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ، فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، فَقُلْتُ أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ، ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدَّرْ لِي ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ النِّفَاقُ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: (مَا فَعَلَ كَعْبٌ) فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ، حَبَسَهُ بُرْدَاهُ، وَنَظَرُهُ فِي عِطْفَيْهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَاللهِ يَا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ اللهِ ﷺ. قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ

قافلًــا حضَرَني همّي، وطَفقْتُ أتذكّرُ الكَذِبَ وأقولُ: بمَاذَا أخْرُجُ منْ سَخَطِهِ غدًا، واسْتَعَنْتُ علَى ذلكَ بكُلِّ ذي رأْيٍ منْ أهْلِي، فلمّا قيلَ: إنّ رسُولَ الله ﷺ قَــدْ أظَلّ قادمًا زاحَ عنّي الْباطلُ، وعرَفْتُ أنّي لنْ أخْرُجَ منْهُ أبدًا بشَيْءٍ فيهِ كذبٌ، فأجْمَعْتُ صدْقَهُ، وأصبَحَ رسُولُ الله ﷺ قادمًا، وكانَ إذَا قدمَ منْ سفرٍ بَــدأَ بالمَسْــجد، فَــيَرْكَعُ فيه رَكْعَتَيْنِ، ثمّ جلَسَ للنّاسِ، فلمّا فعَلَ ذلكَ جاءَهُ الْمُخَلّفُــونَ، فطَفقُوا يَعْتَذرُونَ إلَيْه ويَحْلفُونَ لَهُ، وكانُوا بضْعَةً وثَمَانينَ رجُلًا، فقَــبِلَ منْهُمْ رسُولُ الله ﷺ علانيَتَهُمْ، وبَايَعَهُمْ واسْتَغْفَرَ لَهُمْ، ووكَلَ سرَائرَهُمْ إلَــى الله، فجئْــتُهُ، فلمّــا سلّمْتُ علَيْه تبَسّمَ تبَسّمَ المُغْضَب، ثُمّ قالَ: (تعَالَ). فَجئْــتُ أمْشي حتّى جلَسْتُ بيْنَ يدَيْه، فقَالَ لي: (ما خلّفَكَ، ألَمْ تكُنْ قد ابْتَعْتَ ظَهْــرَكَ) فقُلْتُ: بَلَى، إنّي واللهِ يَا رسُولَ الله ﷺ لوْ جلَسْتُ عنْدَ غيْرِكَ منْ أهْــلِ الدّنْيَا، لرَأَيْتُ أنْ سأخْرُجُ منْ سَخَطه بعُذْرٍ، ولَقَدْ أُعْطيتُ جدَلًا، ولكنّي واللهِ، لقَدْ علمْتُ لئنْ حدّثْتُكَ الْيَوْمَ حديثَ كذبٍ ترْضى به عنّي، لَيُوشكَنّ اللهُ أنْ يُسْــخطَكَ علَيّ، ولئنْ حدّثْتُكَ حديثَ صدْقٍ تجدُ علَيّ فيه، إنّي لأرْجُو فيه عفْــوَ الله، لَــا والله ، ما كانَ لي منْ عُذْرٍ، والله ما كُنْتُ قطّ أقْوَى ولَا أيْسَرَ منّــي حين تخَلّفْتُ عنْكَ. فقَالَ رسُولُ الله ﷺ: (أمّا هذَا فقَدْ صدَقَ، فقُمْ حتّى يقْضيَ اللهُ فيكَ). فقُمْتُ، وثَارَ رجالٌ منْ بني سلمَةَ فاتّبَعُوني، فقَالُوا لي: واللهِ ما علمْنَاكَ كُنْتَ أذْنَبْتَ ذنْبًا قبْلَ هذَا، ولَقَدْ عجَزْتَ أنْ لا تكُونَ اعْتذَرْتَ إلَى رسُولِ الله ﷺ بمَا اعْتَذَرَ إلَيْه المُتَخَلّفُونَ، قَدْ كانَ كافيكَ ذنْبَكَ اسْتغْفَارُ رسُولِ الله ﷺ لَــكَ. فوَالله ما زَالُوا يُؤَنّبُونَني حتّى أردْتُ أنْ أرْجعَ فأُكَذّبَ نفْسي، ثمّ قُلْــتُ لَهُمْ: هلْ لَقيَ هذَا معي أحَدٌ قالُوا: نعَمْ، رجُلَانِ قالاَ مثْلَ ما قُلْتَ، فقيلَ لَهُمَا مثْلُ ما قيلَ لَكَ، فقُلْتُ: مَنْ هُمَا قالُوا: مُرَارَةُ بْنُ الرّبيعِ الْعَمْريّ وهلَالُ بْــنُ أُمَيّةَ الْوَاقفيّ، فذَكَرُوا لي رجُلَيْنِ صالحَيْنِ، قدْ شَهدَا بدْرًا، فيهمَا أُسْوَةٌ،

فَمَضَـيْتُ حِينَ ذَكَرُوهُما لِي، وَنَهى رَسُولُ اللهِ ﷺ المسلمينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِـي الأَرْضُ فَمَـا هِـيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَـاحِبَايَ فَاسْـتَكَانَا وَقَعَـدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ المُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِـي أَحَدٌ، وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ عَلَيَّ أَمْ لاَ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ، فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي أَقْبَلَ إِلَيَّ، وَإِذَا الْتَفَتَ نَحْوَهُ أَعْرَضَ عَنِّـي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللهِ مَا رَدَّ عَلَـيَّ السَّلاَمَ، فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ.

قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ المَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعَـامِ يَبِـيعُهُ بِالمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ، وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنَ الْبَلاَءِ، فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَـجَرْتُهُ بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الخَمْسِينَ، إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا

أَمْ مَاذَا أَفْعَلُ قالَ: لاَ، بَلِ اعْتَزِلْهَا وَلاَ تَقْرَبْهَا. وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذَلِكَ، فَقُلْتُ لامْرَأَتِي: الْحَقِي بِأَهْلِكِ، فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ في هذَا الأَمْرِ.

قالَ كَعْبٌ: فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ هِـــلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ قالَ: (لاَ، وَلكِنْ لاَ يَقْرَبْكِ). قالَتْ: إِنَّهُ وَاللهِ ما بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللهِ ما زَالَ يَبْكِي مُـــنْذُ كانَ مِنْ أَمْرِهِ ما كانَ إِلَى يَوْمِهِ هذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُـــولَ اللهِ ﷺ في امْرَأَتِكَ، كما أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ فَقُلْتُ: وَاللهِ لاَ أَسْـــتَأْذِنُ فيهَا رَسُولَ اللهِ ﷺ، وَما يُدْرِينِي ما يَقُولُ رَسُولُ اللهِ ﷺ إِذَا اسْـــتَأْذَنْتُهُ فـــيهَا، وَأَنَا رَجُلٌ شَابٌ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمُلَتْ لَنَا خَمْسُـــونَ لَـــيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللهِ ﷺ عَنْ كَلاَمِنَا، فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْـــرِ صُـــبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَـــى الحَـــالِ الَّتِـــي ذَكَرَ اللهُ تَعالَى، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَـــا رَحُبَـــتْ، سَمِعْتُ صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلِ سَلْعٍ، بِأَعْلَى صَـــوْتِهِ: يَا كَعْبُ بْنَ مالِكٍ أَبْشِرْ، قالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَـــرَجٌ، وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَذَهَبَ الـــنَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ، فَأَوْفَى عَلَى الجَبَلِ، وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّـــا جاءَنِـــي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ، فَكَسَوْتُهُ إِيَّاهُما بِبُشْـــرَاهُ، وَاللهِ ما أَمْلِكُ غَيْرَهُما يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَـــى رَسُـــولِ اللهِ ﷺ، فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنُّونَنِي بِالتَّوْبَةِ يَقُولُونَ: لِتَهْـــنِكَ تَوْبَـــةُ اللهِ عَلَيْكَ، قالَ كَعْبٌ: حَتَّى دَخَلْتُ المَسْجِدَ، فَإِذَا رَسُولُ اللهِ ﷺ

جـالِسٌ حَوْلَـهُ الـنَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ ابْنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللهِ ما قامَ إِلَيَّ رَجُلٌ مِنَ المُهَاجِرِينَ غَيْرُهُ، وَلاَ أَنْسَاهَا لِطَلْحَةَ، قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللهِ ﷺ، قالَ رَسُولُ اللهِ ﷺ، وَهُوَ يَبْرُقُ وَجْهُهُ مِـنَ السُّرُورِ: (أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمّكَ). قالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللهِ، أَمْ مِنْ عِنْدِ اللهِ قالَ: (لاَ، بَلْ مِنْ عِنْدِ اللهِ). وكانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَـى اللهِ وَإِلَى رَسُولِ اللهِ، قالَ رَسُولُ اللهِ ﷺ: (أَمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيْرٌ لَكَ). قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ اللهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا ما بَقِيتُ. فَوَاللهِ ما أَعْلَـمُ أَحَدًا مِنَ المُسْلِمِينَ أَبْلاَهُ اللهُ في صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ أَحْسَـنَ مِمَّـا أَبْلاَنِي، ما تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ إِلَى يَوْمِـي هَـذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي اللهُ فِيمَا بَقِيتُ. وَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ ﴿ لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَـاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِـيمٌ (١١٧) وَعَلَـى الـثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ ثُـمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُـوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩) ﴾ (التوبة ١١٧ -١١٩) فَوَاللهِ ما أَنْعَمَ اللهُ عَلَـيَّ مِـنْ نِعْمَـةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي اللهُ لِلإِسْلاَمِ، أَعْظَمَ فِي نَفْسِي مِنْ صِـدْقِي لِرَسُولِ اللهِ ﷺ، أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كما هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللهَ قَـالَ لِلَّذِيـنَ كَذَبُـوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قالَ لأَحَدٍ، فَقَالَ تَبَارَكَ

وَتَعَــالَى: ﴿ سَــيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَــنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ(٩٥) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ(٩٦)﴾ (التوبة ٩٥-٩٦) قالَ كَعْبٌ: وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِــنْهُمْ رَسُولُ اللهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللهِ ﷺ أَمْــرَنَا حَتَّى قَضَى اللهُ فِيه، فَبِذَلِكَ قَالَ اللهُ: (وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا). وَلَــيْسَ الَّــذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. رواه البخاري.

22. Narrated Ka'ab ibn Malek ﷺ: ‘I did not leave Allah's Messenger ﷺ in any Battle he fought except that of Tabuk and I failed to take part in the Battle of Badr, but Allah did not admonish anyone who had not participated at Badr, as Allah's Messenger ﷺ had in fact gone out in search of a Qorayshi caravan until Allah made them (i.e. the Muslims) and their enemy meet without any preplan . I was there on the night of Al-aqaba (pledge) with Allah's Messenger ﷺ when we pledged allegiance to Islam, and I would not have exchanged that for the Battle of Badr although the Badr was more popular amongst the people than that (i.e. Al-aqaba Pledge).

As for my news (in this battle of Tabuk), I had never been stronger or wealthier than the time I could not accompany the Prophet ﷺ in that Battle By Allah, I had never had two she-camels before then, but I had at the time of this Battle . Whenever Allah's Messenger ﷺ wanted to go on a Battle he used to hide his intention by apparently referring to different Battle until it was the time for that Battle (of Tabuk) where Allah's Messenger ﷺ fought under a very hot sun, suffering

from a long journey in the desert, and the great number of enemy. So, the Prophet ﷺ announced (their destination) to the Muslims clearly so that they might prepare for their Battle . Allah's Messenger ﷺ was accompanied by a large number of Muslims, all of whom could not be listed in one register. Ka'ab added: "Any man who wanted to be absent would think that the matter would remain hidden, unless Allah revealed it through Divine Revelation."

So Allah's Messenger ﷺ fought that Battle at a time when the fruit had ripened and the shade appeared pleasant. Allah's Messenger ﷺ and his companions prepared for the battle and I started to go to get myself ready along with them, but I returned without having done anything. I would say to myself, 'I can do that later.' So I kept on delaying it time and again little until the people were ready and Allah's Messenger ﷺ and the Muslims with him departed, and I still had not prepared anything for my departure, so I said: "I will prepare myself (for departure) in one or two days, and then join them." In the morning following their departure, I went out to get myself ready, but returned having done nothing. Then again, the next morning I went out to get ready, but returned without doing anything. Such was the case with me until the army left and thus I missed the battle. Even then still I intended to depart to catch up with them. I wish I had done so! But it was not in my destiny.

After the departure of Allah's Messenger ﷺ whenever I went out and walked amongst the people, it grieved me that I could see nobody around me, except someone who was accused of hypocrisy or one of the weak men whom Allah had excused. Allah's Messenger ﷺ did not remember about me until he reached Tabuk . While he was sitting amongst the people in Tabuk , he said: "What did Ka'ab do?" A man from

Bano Salima said "O Allah's Messenger! He was detained by his two Bordas (i.e. garments) as he used to look at them proudly.' Then Mo'az ibn Jabal said: "What a terrible thing you have just said! By Allah! O Allah's Messenger! All we know about him is but good." Allah's Messenger ﷺ kept silent.'

Ka'ab ibn Malek added: 'When I heard that he (i.e. the Prophet ﷺ) was on his way back to Madina, I was preoccupied with the lie I told, and began to think of excuses, saying to myself: "How can I avoid his anger tomorrow?" so I took the advice of the wise members of my family in this matter. When it was said that Allah's Messenger ﷺ was approaching (Madina) all the evil excuses abandoned my mind and I knew that I could never escape from this problem by creating a lie, so I made a firm decision to tell the truth.

Allah's Messenger ﷺ arrived in the morning, and whenever he returned from a journey he used to visit the mosque first of all and offer a two-raka'a prayer there and then sit with the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering excuses and taking oaths before him. There were over eighty something men. Allah's Messenger ﷺ accepted the excuses they gave him, took their Baya'a (pledge), asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him he smiled a smile of an angry person and then said: "Come on." So I walked until I sat before him. He said to me: "What prevented you from joining us. Had you not purchased an animal to carry you?" I answered: "Yes, O Allah's Messenger! But by Allah, if I were sitting before any person from among the people of the world, other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking

fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah ﷻ would surely make you angry with me in the near future; but if I tell you the truth, you will get angry because of it. I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I had been when I stayed behind after you left.' Then Allah's Messenger ﷺ said: "In regard to this man, he has surely told the truth, so get up [and leave] until Allah judges your case."

I got up and many men of Bano Salima followed me and said to me: "By Allah, we never witnessed you doing a sin before this. But you didn't give an excuse to Allah's Messenger ﷺ as the others did who did not join him. The invocation of Allah's Messenger ﷺ to Allah to forgive you would have been sufficient for you." By Allah, they continued censure me so much that I wanted to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them: "Is there anybody else who has met the same fate as I have?" They replied: "Yes, there were two men who said the same thing as you did, and both of them were given the same order as was given to you." I said: "Who were they?" They replied: "Morara ibn Al-Rasbe'e Al-Amri and Hilal ibn Omayya Al-Waqifi." With that they mentioned to me the names of two pious men who had attended the Battle of Badr, and in whom there had been an example for me. So I did not change my mind when they mentioned them to me.

Allah's Messenger ﷺ forbade all the Muslims to talk to the three of us, out of all those who had stayed behind from that Battle . So we kept away from the people and they changed their attitude towards us, until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. The other two men remained

in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and perform the prayers along with the other Muslims and wander around in the markets, but no one would talk to me. I would come to Allah's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I wondered whether he ﷺ moved his lips in return to my greetings or not. I would offer my prayers near to him and look at him, stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned to face him, he would turn away from me. When this harsh attitude of the people lasted a long time, I walked until I scaled over the wall of the garden of Abu-Qatadah, who was my cousin and the dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said: "O Abu-Qatada! I beseech you by Allah! Do you know that I love Allah and His Messenger ﷺ?" He kept silent. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: "Allah and His Messenger ﷺ know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall.'

Ka'ab added: "While I was walking in the market of Madina, suddenly I saw a Nabati (a Christian farmer) from the Anbat (plural of Nabati) from Al-Sham (Greater Syria)) who had come to sell his grain in Madina, saying: "Who will lead me to Ka'ab ibn Malek ?" The people began to point (me) out to him until he reached to me and handed me a letter from the King of Ghassan, in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet ﷺ) has treated you harshly. Allah does not allow you to live in a place where you feel inferior and your rights are lost, so come and join us and we will console you."

When I read it, I said to myself: "This is also a sort of test." Then I took the letter to the oven and made a fire inside by burning it.

When forty out of the fifty nights had elapsed, the courier of Allah's Messenger ﷺ came to me and said: "Allah's Messenger ﷺ orders you to keep away from your wife." I said: "Should I divorce her or what else should I do?" He said: "No, only keep away from her and do not sleep with her." The Prophet ﷺ sent the same message to my two fellows. So I said to my wife: "Go to your parents and remain with them until Allah decrees this matter." Ka'ab added: 'The wife of Hilal ibn Omayya came to Allah's Messenger ﷺ and said, "O Allah's Messenger! Hilal ibn Omayya is a helpless old man who has no servant to serve him. Do you dislike that I should serve him?" The Messenger of Allah ﷺ said: "No (you can serve him), but he should not come near you." She said: "By Allah, he has no desire for anything. By Allah, he has never ceased weeping since his case began until this day.' At that, some of my family members said to me: "Will you also ask Allah's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilal to serve him?" I said: "By Allah, I will not ask the permission of Allah's Messenger ﷺ regarding her, for I do not know what Allah's Messenger ﷺ would say if I asked him to permit her (to serve me) as I am still a young man."

So I remained in that state for ten more nights after that until the period of fifty nights was completed from the time when Allah's Messenger ﷺ prohibited the people from talking to us. When I had offered Al-fajr Prayer on the fiftieth morning on the roof of one of our houses and I was sitting in the condition that Allah had described (in the Koran), my very soul seemed straitened and even the earth seemed

narrow, despite its spaciousness. From there I heard the voice of someone who had climbed the mountain of Sala', calling in his loudest voice: "O Ka'ab ibn Malek ! Be happy (for receiving good tidings)." I fell down in prostration before Allah, realizing that relief had come. Allah's Messenger ﷺ had announced the acceptance of our repentance by Allah when he had offered Al-fajr Prayer.

The people then came out to congratulate us. Some people went to bring the good tidings to my two fellows and a horseman came hastily to me, and a man of Bano Aslam also came running and climbed the mountain and his voice was swifter than the horse. When he whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them, and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger ﷺ. The people started receiving me in groups, congratulating me on Allah's Acceptance of my repentance, saying: "We congratulate you on Allah's Acceptance of your repentance."'

Ka'ab further said" 'When I entered the mosque, I saw Allah's Messenger ﷺ sitting surrounded by the people. Talha ibn Obaydullah quickly came to me, shook hands with me and congratulated me. By Allah, none of the emigrants got up for me except him, and I will never forget Talha for this.' Ka'ab added: 'When I greeted Allah's Messenger ﷺ, whose face was beaming with joy, he said: "Be happy with the best day that you have had ever since your mother delivered you."' Ka'ab added: 'I said to the Prophet ﷺ: "Is this forgiveness from you or from Allah?" He said: "No, it is from Allah." Whenever Allah's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him.

When I sat before him, I said: "O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth in charity for the sake of Allah and His Messenger ﷺ. Allah's Messenger ﷺ said: "Keep some of your wealth, as it will be better for you." I said" "So I will keep my share from Khaybar with me." and I added: "O Allah's Messenger! Allah has saved me for telling the truth, so it is a part of my repentance not to tell anything but the truth as long as I am alive." By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me. Since I confessed that to Allah's Messenger ﷺ I have never intended to tell a lie until today. I hope that Allah ﷻ will also save me (from telling lies) for the rest of my life. Allah had revealed to His Messenger ﷺ the Verses:

"Allah has forgiven the Prophet, the emigrants, and Al-Ansar who followed him during the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. * And (He did forgive also) the three (who did not join the Tabuk expedition) left (and whose cases were deferred) until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there was no fleeing from Allah, and no refuge but in Him. Then, He accepted their repentance, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. * O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). *" (9: 117-119)

Ka'ab said: 'By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger ﷺ, as that

would have caused me to perish as those who have lied perished. As Allah described those who lied with the worst description He ever attributed to anybody else. Allah ﷻ said about them:

"They will swear by Allah to you (the Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure (because of their evil deeds), and Hell is their dwelling place - a recompense for what they used to earn. * They (the hypocrites) will swear to you (the Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious. *"(9: 95-96)

Ka'ab added: 'We three differed altogether from those whose excuses were accepted by Allah's Messenger ﷺ when they swore to him. He took their Baya'a (pledge) and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah ﷻ gave His Judgment about it. As for that Allah said:

"And (He did forgive also) the three (who did not join the Tabuk expedition whose case was deferred) until for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there was no fleeing from Allah, and no refuge but in Him. Then, He accepted their repentance that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. *" (9: 118)

What Allah said (in this Verse) does not refer to our failure to take part in the Battle of Tabuk, but it refers to the deferment by the Prophet ﷺ of making a decision about our case, in contrast to the cases of those who had taken an oath

before him and he excused them by accepting their excuses.' (Bukhari).

٢٣- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قِلابَةَ عَنْ أَبِي الْمُهَلَّبِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ ﷺ بِالزِّنَا فَقَالَتْ إِنِّي حُبْلَى فَدَعَا النَّبِيُّ ﷺ وَلِيَّهَا فَقَالَ أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ رَجَمْتَهَا ثُمَّ تُصَلِّي عَلَيْهَا فَقَالَ لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

23. Narrated Imran ibn Hosayn; 'A woman of Johayna tribe confessed adultery to the Prophet ﷺ and said that she was pregnant. The Prophet ﷺ summoned her guardian and said to him: "Treat her kindly. and when she delivers, inform me." The man did as directed. The Prophet ﷺ ordered that her clothes be tied and that she be stoned to death. He performed the Funeral Prayer for her. Omar ibn Al-Khattab said to him: "You have stoned her and performed the Funeral Prayer for her Messenger of Allah?" The Prophet ﷺ said: "She has repented to Allah a repentance that if it were distributed among seventy people of Madina, it would suffice them. Have you found anything more precious than giving her soul willingly to Allah?"'(At-Termizi).

٢٤- عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لابْتَغَى ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ). رواه البخاري.

24. Narrated Ibn Abbas: 'I heard the Prophet ﷺ saying: "If the son of Adam had two valleys full of money he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allah forgives him who (repents to Him) begs for His Forgiveness."' (Bukhari).

٢٥- عَـنْ أَبِـي هُرَيْـرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُما الآخَرَ، يَدْخُلانِ الجَنَّةَ: يُقاتِلُ هذا في سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى القاتِلِ فَيُسْتَشْهَدُ). رواه البخاري.

25. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah welcomes two men with a smile; one of them killed the other and both of them entered Paradise. One fought in Allah's Cause and was killed. Later on Allah forgave the killer (as he embraced Islam) and he was martyred (in Allah's Cause)."' (Bukhari).

* * *

٣ ـ باب فى الصبر

Chapter (3)

About Patience

[Believing in preordainment is one of the pillars of faith. This entails that the believer should believe that what has befallen him was not going to miss him and what has missed him was not going to befall him. He should believe that it is impossible to avoid what has been foreordained. No one can escape what has been destined for him.

This entails absolute contentment with what befalls one, and this belief helps the believer to be pleased with whatever

befalls him, because he has a firm belief that what befell him is an act of God that no creature could evade.

Thus, believing in preordainment is a prerequisite for patience. The Prophets (peace be upon them) are the models in this matter and we are required to imitate them. The Noble Koran mentioned them with reverence for the noble characteristics that they had. Patience is one of these noble characteristics.

﴿ وَخُـذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلاَ تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴾ (ص ٤٤)

"And (remember) Ismae'el (Ishmael), and Idrees (Enoch) and Zol-Kifl (Isaiah), all were from among the people who showed patience *" (38: 44)

﴿ وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (٤١) ارْكُـضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُـمْ رَحْمَةً مِّنَّا وَذِكْرَى لِأُولِي الْأَلْبَابِ (٤٣) وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (٤٤) ﴾ (ص ٤١- ٤٤)

"And remember Our servant Job, when he invoked his Lord (saying): "Verily Satan has touched me with distress (by ruining my health) and torment (by ruining my wealth). * (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink" * And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. * "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly! We found him patient. How excellent (a)

servant! Verily, he was ever oft-returning in repentance (to Us)! *" (38" 41-44)

﴿ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللهُ مِنَ الصَّابِرِينَ ﴾
(الصافات ١٠٢)

"And, when he (his son, Ismae'el, (Ishmael)) was strong enough to strive with him (his father Abraham), he (Abraham) said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!" He said: "O my father! Do as what you are ordered, you shall find me one of those who show patience, Allah willing. *" (37: 102)

Allah ﷻ will be with the people who show patience, supporting them. The Noble Koran says:

﴿ يَـا أَيُّهَـا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾
(البقرة ١٥٣)

"O you who believe! Seek help in patience and in performing the prayer. Truly! Allah is with those who show patience. *" (2: 153) And

﴿ وَأَطِيعُوا اللهَ وَرَسُولَهُ وَلاَ تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾ (الأنفال ٤٦)

"And obey Allah and His Messenger, and do not dispute (with one another) lest you should lose courage and your strength should depart you, and be patient. Surely, Allah is with those who show patience. *" (8: 46)

﴿ الآنَ خَفَّفَ اللهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنْكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ ﴾ (الأنفال ٦٦)

"Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast people, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousands after Allah's Leave. And Allah is with those who show patience. *" (8: 66)

People who show patience are rewarded abundantly and without limit. Allah ﷻ said:

﴿ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ (الزمر ١٠)

"But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are Al-sâbirûn (the patient in following the truth)." (Zumar 10).And

"Say (O Muhammad! To My servants): "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot wor ship Allah at a place, then emigrate to another)! Only those who are patient shall receive their rewards in full, without reckoning. *" (39: 10)

Now, let us proceed to know what Imam Al-Nawawi compiled in this topic.]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (آل عمران ٢٠٠)

Allah ﷻ said:

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful. *" (3: 200) And

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴾ (البقرة ١٥٥)

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to those who show steadfastness. *" (2: 155) And

﴿ قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ (الزمر ١٠)

"Say (O Muhammad!) "O My slaves who believe (in the Oneness of Allah - Islamic Monotheism)! Be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning. *" (39: 10) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah. *" (42: 43) And

﴿ يَــا أَيُّهَــا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللهَ مَعَ الصَّابِرِينَ ﴾ (البقرة ١٥٣)

"O you who believe! Seek help in patience and the prayer. Truly! Allah is with those who show steadfastness. *" (2: 153) And

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُم ﴾(محمد٣١)

"And surely, We shall try you until We test those who strive hard (for the Cause of Allah) and those who show steadfastness and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).*" (47: 31)

The verses are related to patience and its supremacy in the Noble Koran, are too many to enumerate.

٢٦– حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ هُوَ ابْنُ يَزِيدَ الْعَطَّــارُ حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ سَلَّامٍ حَدَّثَهُ أَنَّ أَبَا سَلَّامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْــعَرِيِّ قَــالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْوُضُوءُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِــيزَانَ وَسُــبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَآنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّــاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

26. Narrated Abu-Malek Al-Asha'ari: 'The Messenger of Allah ﷺ said: "Al Wodoo' (the ablution) equals one half of faith. Praising Allah fills the pan on the scale. Glorifying and praising Allah fill what is between the heaven and the earth. The prayer is light. Giving in charity is a sign of belief. Showing patience is brightness. And the Koran is an argument for you or

against you. All people go out in the morning. Everybody sells himself: he either destroys it or saves it." (At-Termizi).

٢٧-عَـنْ أَبِـي سَـعِيدِ الخُدْرِيِّ ﷺ: أَنَّ نَاسًا مِنَ الأَنْصَارِ، سَأَلُوا رَسُولَ اللهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ ما عِنْدَهُ، فَقَالَ:(ما يَكُونُ عِـنْدِي مِـنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَـنْ يَتَصَـبَّرْ يُصَـبِّرْهُ اللهُ، وَمَـا أُعْطِيَ أَحَدٌ عطاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ). رواه البخاري.

27. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Some people of the Ansar asked for (something) from Allah's Messenger ﷺ and he gave it to them. They again asked him for (something) and he again gave it to them. And then again they asked him and he gave them again until all that he had was finished. And then he said: "If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever shows patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience." (Bukhari).

٢٨- عَـنْ أَنَسٍ ﷺ قالَ: لَمَّا ثَقُلَ النَّبِيَّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ: فاطِمَةُ: وَاكَرْبَ أَبَاهُ، فَقَالَ لَهَا: (لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ هذا الْيَوْمِ). رواه البخاري.

28. Narrated Anas ﷺ: 'When the illness of the Prophet ﷺ was aggravated, he became unconscious, whereupon Fatima said: "Oh, how severely my father suffers!" He said: "Your father will have no more distress after today."' (Bukhari).

٢٩- عَـنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَرْسَلَت ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ابْنًا لِي قُبِضَ فَائْتِنَا، فَأَرْسَلَ يُقْرِىءُ السَّلاَمَ، وَيَقُولُ: (إِنَّ للهِ ما أَخَذَ وَلَهُ ما

أعْطَى، وكُلُّ شيءٍ عِنْدَهُ بأجَلٍ مُسَمَّى، فَلْتَصْبِرْ ولْتَحْتَسِبْ). فأرْسَلَتْ إلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فقَامَ ومَعَهُ: سَعْدُ بْنُ عُبَادَةَ، ومَعَاذُ بْنُ جَبَلٍ، وأُبَيِّ بْنُ كَعْبٍ، وزَيْدُ بْنُ ثَابِتٍ، ورِجَالٌ، فرُفِعَ إلَى رَسُولِ الله ﷺ الصَّبِيّ ونَفْسُهُ تَتَقَعْقَعُ، قَالَ: حَسِبْتُهُ أنَّهُ قَالَ: كأنَّهَا شَنٌ، فَفَاضَتْ عَيْنَاهُ، فقَالَ سَعْدٌ: يَا رَسُولَ الله، ما هذَا فقَالَ: (هــذهِ رَحْمَةٌ جَعَلَهَا اللهُ في قُلُوبِ عِبَادِهِ، وإنَّمَا يَرْحَمُ اللهُ مِن عِبَادِهِ الرُّحَمَاءَ). رواه البخاري.

29. Narrated Osama ibn Zayd (may Allah be pleased with them): 'The daughter of the Prophet ﷺ sent (a courier) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greetings to her. He said: "Whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's Reward." She again sent for him, insisting that he should come. The Prophet ﷺ got up and so did Sa'ad ibn Obada, Mo'az ibn Jabal, Obayy ibn Ka'ab, Zayd ibn Thabit, and some other men. The child was brought to Allah's Messenger ﷺ while he was out of breath (the sub-narrator thinks that Osama added: 'He was gasping as if it was a leather water-skin.") At that the eyes of the Prophet ﷺ started shedding tears. Sa'ad said: "O Allah's Messenger what is this?" He replied: "It is mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His servants who are merciful (to others).''' (Bukhari).

٣٠- عَــنْ أَنَــسِ بْنِ مالِكٍ ﷺ قَالَ:مَرَّ النَّبِيُّ ﷺبِامْرَأةٍ تَبْكِي عِنْدَ قَبْرٍ، فقَالَ: (اتَّقِي اللهَ واصْبِرِي). قَالَتْ: إلَيْكَ عَنِّي، فإنَّكَ لَمْ تُصَبْ بمُصِيبَتِي، ولَمْ تَعْرِفْهُ،

فَقِيلَ لَهَا: إِنَّهُ النَّبِيّ ﷺ فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: (إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى). رواه البخاري.

30. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and to be patient. She did not recognize him and said to him: "Go away, for you have not been afflicted with a calamity like mine.". When she was informed that he was the Prophet ﷺ, she went to his house and there she did not find any guard. She said to him: "I did not recognize you." He said: "Verily, patience should be shown at the first stroke of a calamity."' (Bukhari).

٣١- عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (يَقُولُ اللهُ تَعَالَى: مَا لِعَبْدِي المُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ، إِلاَّ الجَنَّةُ). رواه البخاري.

31. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islamic Monotheism who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).'" (Bukhari).

٣٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الطَّاعُونِ، فَأَخْبَرَنِي أَنَّهُ: (عَذَابٌ يَبْعَثُهُ اللهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ، فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إِلاَّ مَا كَتَبَ اللهُ لَهُ، إِلاَّ كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ). رواه البخاري.

32. A'isha, the wife of the Prophet ﷺ said: 'I asked Allah's Messenger ﷺ about the plague. He told me that it was a punishment sent by Allah on whom he wished, and Allah had

made it a source of mercy for the believers. For if one, at the time of its spreading, stays in (the afflicted) country patiently hoping for Allah's Reward, and believing that nothing will befall him except what Allah has preordained for him, he will get a reward similar to that of a martyr."' (Bukhari).

٣٣- حَدِيثُ ابْنِ عَبَّاسٍ. عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الجَنَّةِ؟ قُلْتُ: بَلَى. قَالَ: هَذِهِ المَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللهَ لِي. قَالَ: «إِنْ شِئْتِ، صَبَرْتِ وَلَكِ الجَنَّةُ. وَإِنْ شِئْتِ، دَعَوْتُ اللهَ أَنْ يُعَافِيَكِ» فَقَالَتْ: أَصْبِرُ. فَقَالَتْ: إِنِّي أَتَكَشَّفُ: فَادْعُ اللهَ أَنْ لاَ أَتَكَشَّفَ. فَدَعَا لَهَا. *

33. Narrated Ata ibn Abi-Rabah ﷺ: 'Ibn Abbas (may Allah be pleased with them) said to me: "Shall I show you a woman of the people of paradise?" I said: "Yes." He said: "This black lady came to the Prophet ﷺ and said: 'I get attacks of epilepsy and my body becomes uncovered. Please invoke Allah for me.' The Prophet ﷺ said (to her): 'If you wish, be patient and you will have (enter) Paradise, but if you wish, I will invoke Allah to cure you.' She said: 'I will remain patient,' and she added: 'but I become uncovered, so please invoke Allah for me that I not be uncovered.' So he invoked Allah for her."' (Bukhari).

٣٤- عَنِ ابْنِ مَسْعُودٍ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ). رواه البخاري.

34. Narrated Ibn Mas'oud: 'It seems as if I am looking at the Prophet ﷺ talking about one of the prophets whose people had beaten him and caused him to bleed. While he was

cleaning the blood off his face he was saying: "O Allah! Forgive my people, for they have no knowledge."' (Bukhari).

٣٥- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: (مَا يُصِيبُ المُسْلِمَ، مِنْ نَصَبٍ وَلاَ وَصَبٍ، وَلاَ هَمٍّ وَلاَ حَزَنٍ وَلاَ أَذًى وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلاَّ كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ). رواه البخاري.

35. Narrated Abu-Sa'eed Al-Khudri ﷺ and Abu-Huraira (may Allah be pleased with them): 'The Prophet ﷺ said: "No fatigue, no disease, no sorrow, no sadness, no hurt, no distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for it." (Bukhari).

٣٦- حَدِيثُ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تُوعَكُ وَعْكًا شَدِيداً. قَالَ: «أَجَلْ. إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلاَنِ مِنْكُمْ» قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ. قَالَ: «أَجَلْ. ذَلِكَ كَذَلِكَ. مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، شَوْكَةٌ فَمَا فَوْقَهَا، إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا».

36. Narrated Ibn Mas'oud: 'I visited Allah's Messenger ﷺ while he was suffering from a high fever. I said: "O Allah's Messenger! You have a high fever." He said: "Yes, I have as much fever as two men of you." I said: "Is it because you will have a double reward?" He said: "Yes, it is so. No Muslim is afflicted with any harm, even if it is the prick of a thorn, but that Allah expiates his sins because of it, as a tree sheds its leaves."' (Bukhari).

٣٧- وَعَنْ أبي هريرة ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ). رواه البخاري.

37. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If Allah wants to do good to somebody, He afflicts him with trials."' (Bukhari).

٣٨- عَـنْ أَنَـس بْنِ مَالِكٍ ﷺ قَالَ: قَالَ النَّبِيِّ ﷺ: (لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لاَ بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي ما كَانَتِ الحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي ما كَانَتِ الْوَفَاةُ خَيْرًا لِي). رواه البخاري.

38. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "None of you should wish for death when a calamity befalls him. If he were to do so, let him say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'"' (Bukhari).

٣٩- عَـنْ خَبَّابِ بْنِ الأَرَتِّ ﷺ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو اللهَ لَنَا قَالَ: (كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَـى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ. وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللهِ لَيُتِمَّنَّ هَذَا الأَمْرَ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ اللهَ، أَوِ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ). رواه البخاري.

39. Narrated Khabbab ibn Al-Aratt ﷺ: 'We complained to Allah's Messenger ﷺ of the persecution (inflicted on us by the infidels) while he was sitting in the shade of the Ka'aba leaning over his Bord (i.e. covering sheet). We said to him: "Would you seek help from Allah ﷻ for us? Would you pray to Allah for us?" He said: "Of the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into

two pieces, and yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail until a traveler from Sana'a (in Yemen) to Hadhramawt will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.''' (Bukhari).

٤٠- عَــنْ عَبْدِ اللهِ ﷺ قالَ:لَمَّا كانَ يَوْمُ حُنَيْنٍ، آثَرَ النَّبِيّ ﷺ أُناسًا في القِسْمَةِ، أَعْطَى الأَقْرَعَ بْنَ حابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذلِكَ، وَأَعْطَى أُناسًا مِنَ أَشْرَافِ العَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ في القِسْمَةِ، قالَ رَجُلٌ: وَاللهِ إِنَّ هذِهِ لَقِسْمَةٌ ما عُــدِلَ فِــيهَا، أَوْ مــا أُرِيدَ فيهَا وَجْهُ اللهِ. فَقُلْتُ: وَاللهِ لأُخْبِرَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ وَرَسُولُهُ، رَحِمَ اللهُ مُوسى، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هذَا فَصَبَرَ). رواه البخاري.

40. Narrated Abdullah: 'On the day (of the battle) of Honayn, Allah's Messenger ﷺ favored some people in the distribution of booty (to the exclusion of others). He gave Al-Aqra'a ibn Habis one hundred camels and he gave Oyayna the same number. He gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said: "By Allah, in this division justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform (the Prophet ﷺ) of what you have said." I went and informed the Prophet ﷺ. The Prophet ﷺ said: "If Allah and His Messenger did not act justly, who else would act justly. May Allah be Merciful to Moses, for he was harmed with more than this, yet he kept patient."' (Bukhari).

٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سَعْدِ بْنِ سِنَانٍ عَنْ أَنَــسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي

الدُّنْيَا وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ * الترمذي.

41. Narrated Anas: 'The Messenger of Allah ﷺ said: "If Allah willed good for His servant, He would punish him for his sins during the span of his life. And if He willed otherwise, He would withhold punishment until He afflicts it on him on the Day of Judgment." (At-Termizi).

٤٢- عَــنْ سُــلَيْمَانَ بْــنِ صُرَدٍ ﷺ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ). فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: تَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ. فَقَالَ: وَهَلْ بِي جُنُونٌ. رواه البخاري.

42. Narrated Solayman ibn Sorad ﷺ : 'While I was sitting in the company of the Prophet ﷺ two men were insulting each other and the face of one of them became red with anger, and his jugular vein swelled (i.e. he became furious). At that the Prophet ﷺ said: "I know a word that if he said it, he would be relaxed. If he says A'uzu Billahi Minash-Shaitan (I seek refuge with Allah from Satan), his anger will be driven away." Somebody said to him: "The Prophet ﷺ has said that you should seek refuge with Allah from Satan."The angry man said: "Am I mad?"' (Bukhari)

٤٣- حَدَّثَــنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَــزِيدَ الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَــيْمُونٍ عَــنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ

كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ * الترمذى.

43. Narrated Mo'az ibn Anas: 'The Prophet ﷺ said: "He who suppressed his anger while he is able to affect it, Allah ﷻ would call him before all creatures and let him choose whomever he would like of the damsels of Paradise."' (At-Termizi)

٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا يَزَالُ الْبَلاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

44. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Affliction still visits the believing man and woman in their sons and properties until they meet Allah ﷻ sinless."' (At-Termizi)

٤٥- حديث ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: سَتَكُونُ أُثْرَةٌ وَأُمُورٌ تُنْكِرُونَهَا قَالُوا: يَا رَسُولَ الله فَمَا تَأْمُرُنَا قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ الله الَّذِي لَكُمْ أخرجه البخاري.

45. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked: "O Allah's Messenger! What do you order us to do (in this case)?" He said: "(I order you) to give the rights you are required to give and to ask Allah ﷻ for what is due to you."' (Bukhari)

٤٦- عَـنْ أُسَيْدِ بْنِ حُضَيْرٍ، ﷺ: أَنَّ رَجُلًا مِنَ الأَنْصَارِ قَالَ: يَا رَسُولَ اللهِ، أَلاَ تَسْـتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلاَنًا قَالَ: (سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ). رواه البخاري.

46. Narrated Osayd ibn Hodhayr: 'A man from Al-Ansar (the Supporters) said: "O Allah's Messenger! Will you appoint me as you have appointed so and so?" The Prophet ﷺ said: "After me you will see others given preference to you. So, be patient until you meet me at Al-Hawdh (the Fountain given to the Prophet ﷺ on the Day of Judgment i.e. Al-Kawthar)."' (Bukhari)

٤٧- عَـنْ عَـبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ فِي بَعْضِ أَيَّامِهِ، الَّتِي لَقِيَ فِيهَا، انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ قَالَ: (أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُـوا أَنَّ الجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ). ثُمَّ قَالَ: (اللَّهُمَّ مُنْزِلَ الْكِتَابِ) وَقَدْ تَقَدَّمَ بَاقِي الدُّعَاءِ رواه البخاري.

47. Narrated Abdullah ibn Abu-Awfa (may Allah be pleased with them): 'Once Allah's Messenger ﷺ during some of his holy battles waited until the sun had declined and then he stood up among the people and said: "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you from calamities, but if you should face the enemy and be patient and I let it be known to you that Paradise is under the shades of swords." He then said: "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-

Ahzâb (i.e. the confederation of infidels), defeat them (the infidels) and bestow victory upon us."' (Bukhari)..

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٤ ـ باب الصدق

Chapter (4)

Truthfulness

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this subject, taken from Ihya'a Ulum Al-Din, (Revival of the Religious Sciences)'.

Al-Ghazali said:

'Excellence of Truthfulness'

Allah ﷻ says:

﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً ﴾ (الأحزاب ٢٣)

"(Among the Believers are) men who have been true to their covenant with Allah…*" (33: 23)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِاللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا * البخاري.

Narrated Abdullah: 'The Prophet ﷺ said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the Hellfire. And a man may keep on telling lies until he is written with Allah as a liar."

It is enough that the Prophets (peace be upon them) were described as truthful people. Allah ﷻ says:

﴿ وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴾ (مريم ٤١)

"(Also) mention in the Book[8] (the story of) Abraham. He was a man of truth, a Prophet. *" (19: 41) And

﴿ وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيًّا ﴾ (مريم ٥٤)

"Also mention in the Book (the story of) Ismae'el. He was (strictly) true to what he promised, and he was a Messenger and a Prophet *" (19: 54) And

﴿ وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴾ (مريم ٥٦)

"Also mention in the Book the case of Idrees. He was a man of truth (and sincerity), and a Prophet. *" (19: 56)

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[8] The Noble Koran.

Ibn Abbas said: 'Whoever has the following four qualities has attained prosperity: truthfulness, modesty, good character, and shows gratefulness.'

Bishr ibn Al-Hareth said: 'Whoever treats Allah truthfully feels rest from people.'

Abu Abdul-IImran Al-Ramli said: 'I saw Mansour Al-Dinouri in a dream and asked him: "How has Allah judged you?"He said: "He forgave me, He poured His mercy on me, and gave me what I had hoped for." I said: "What is the best deed a servant could offer?" He said: "Truthfulness and the ugliest thing is lying."'

Abu-Solayman said: 'Let truthfulness be your riding animal, truth be your sword, and Allah ﷻ be the dearest end.'

A man said to a wise man: 'I have never seen a truthful person.' He said: 'Had you been truthful, you would have known the truthful.'

Muhammad ibn Ali Al-Kinani said: 'We found the religion of Allah ﷻ built on three pillars: righteousness, truthfulness, and justice. Right is obligatory on the limbs. Truthfulness is obligatory on reason. Justice is obligatory on the hearts.'

﴿ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴾ (الزمر ٦٠)

Commenting on the following statement, Al-Thawri said: 'Those who claimed love of Allah ﷻ while they were not truthful. The verse says: "On the Day of Judgment you will see those who told lies against Allah; their faces will be turned black…*" (39: 60)

It was said: 'Three qualities guarantee salvation and each one of them completes the other: pure Islam (i.e. that is the religion free of innovation and whims), truthfulness in doing deeds, and lawful earning.'

It was said to Sahl: 'What is the foundation of this matter of ours?' He said: 'Truthfulness, mercy, and bravery.' It was said to him: 'What else?' He said: 'Piety, modesty, and lawful earning.'

﴿ لِيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴾ (الأحزاب ٨)

Commenting on the following statement, Al-Jonayd said: 'Those who are truthful with their own souls will be asked about their truthfulness with their Lord. And this is dangerous.' The verse says: "That (Allah) may reckon the custodians of truth concerning the truth they (were charged with)...*" (33: 8)

Nature, Meaning, and Degrees of Truthfulness

Kindly, be informed that truthfulness is used to express six meanings: truthfulness in utterance, truthfulness in intention and will, truthfulness in determination, truthfulness in fulfillment of covenants, truthfulness in work, and truthfulness in fulfillment of religious affairs. Whoever behaves in a truthful manner regarding these six affairs is truthful. They have various ranks. He that has one type of truthfulness that we have mentioned, he is truthful, in addition to what he has of truthfulness besides these six types.

The First Type of Truthfulness:

The first type of truthfulness comprises truthfulness in utterance, i.e. what is related to information. Such type is related either to the past or the future. This type comprises

fulfilling or not fulfilling promises. It is incumbent on every servant to preserve his tongue by speaking only the truth. This is the most apparent type of truthfulness. Thus, he that kept his tongue from telling what contradicts reality is truthful.

The Second Type of Truthfulness:

The second type of truthfulness comprises truthfulness in intention and will. This is attributed to sincerity, i.e. to have no objective for activity and inactivity except for Allah's sake. If part of the soul interpolates the intention, this renders truthfulness null and void. He who does this is called a liar, as we explained when discussing the virtue of sincerity. When the knowledgeable one will be asked about what he has done with what he has learnt. He will answer: 'I have done such and such.' It will be said to him: "You have told lies. You have done this in order that people would say: 'So and so is knowledgeable." Such a person is described as a liar in his intention and will. It was said: 'Truthfulness is to have pure intention.' Allah ﷻ says:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ وَاللهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾ (المنافقون ١)

"...and Allah bears witness that the hypocrites are indeed liars. *" (63: 1)

In the above verse, Allah ﷻ divulges what the hypocrites conceal in their hearts. Thus, we infer that one of the meanings of truthfulness is sincerity of intention. Thus every truthful person should be sincere.

The Third Type of Truthfulness:

The third type of truthfulness comprises truthfulness in determination, because determination usually precedes

actions. An example of this is one's saying: 'If Allah ﷻ provides me with wealth, I will give it in charity. If I meet an enemy of Allah ﷻ I will fight him, caring for nothing even if I would be killed. If Allah ﷻ gives me authority, I will establish justice in earth and I will not deal unjustly with anyone. Such a determination would be created in his heart or there would be some deviation or weakness contradicting truthfulness in intention. Truthfulness in this case means perfection and strength. As it is said: such and such sick person has a lying lust if his lust was weak or has no strong cause.' Thus, truthfulness, in some cases, refers to this meaning. The truthful person is he whose intention in doing goodness has such perfect strength that it has neither weakness nor hesitation.

His soul determines to do goodness earnestly all the time. An example of this is Omar's saying: 'It is better for me to proceed and my neck gets smitten, than to be an leader of a people who has Abu-Bakr amongst them.' In this saying, we see that Omar has determined earnestly and truthfully not to be the leader of a people among whom Abu-Bakr ﷺ was. He confirmed what he has said by mentioning that it would be better for him to be killed.

The Fourth Type of Truthfulness:

The fourth type of truthfulness comprises truthfulness in fulfilling intentions, because the soul gives promises easily without any hardship, but when incidents take place and the emotions are stirred, determination retreats, and the result is not attained. This contradicts truthfulness. Allah ﷻ says:

﴿ مِـــنَ الْمُؤْمِنِيـــنَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً ﴾ (الأحزاب٢٣)

"(Among the believers are) men who have been true to their covenant with Allah…*" (33: 23)

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ حُمَيْدٍ قَالَ سَأَلْتُ أَنَسًا قَالَ ح وحَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ حَدَّثَنَا زِيَادٌ قَالَ حَدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ ﷺ قَالَ غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ عَنْ قِتَالِ بَدْرٍ فَقَالَ يَا رَسُولَ اللَّهِ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ لَئِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللَّهُ مَا أَصْنَعُ فَلَمَّا كَانَ يَوْمُ أُحُدٍ وَانْكَشَفَ الْمُسْلِمُونَ قَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاءِ يَعْنِي أَصْحَابَهُ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاءِ يَعْنِي الْمُشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا سَعْدُ بْنَ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ قَالَ سَعْدٌ فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ قَالَ أَنَسٌ فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلا أُخْتُهُ بِبَنَانِهِ قَالَ أَنَسٌ كُنَّا نُرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ ﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً (٢٣)﴾ (الأحزاب ٢٣) إِلَى آخِرِ الآيَةِ وَقَالَ إِنَّ أُخْتَهُ وَهِيَ تُسَمَّى الرُّبَيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ فَقَالَ أَنَسٌ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لا تُكْسَرُ ثَنِيَّتُهَا فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ *

Narrated Anas ibn Malek : 'My uncle Anas ibn Al-Nadhr was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the polytheists. By Allah, if Allah gives me a chance to fight the polytheists, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims

turned their backs and fled, he (the Messenger of Allah ﷺ) said: "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (the polytheists) have done." Then he advanced and Sa'ad ibn Mo'az met him. He said: "O Sa'ad ibn Mo'az! By the Lord of Al-Nadhr, Paradise! I smell its aroma coming from before (the mountain of) Uhud." Later on Sa'ad said: "O Messenger of Allah! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds from swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following Verse was revealed concerning him and other men of his sort: "(Among the believers are) men who have been true to their covenant with Allah…*" (33: 23)

The Messenger of Allah ﷺ stood before Mosa'ab ibn Omair when he was martyred on the day of Uhud and said: "Among the believers are men who have been true to their covenants with Allah. Of them some have completed their vow (to the extreme), and some (still) wait…*" (33: 23) Mosa'ab was a commander with a banner."

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ عَنْ أَبِي يَزِيدَ الْخَوْلانِيِّ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الشُّهَدَاءُ أَرْبَعَةٌ رَجُلٌ مُؤْمِنٌ جَيِّدُ الإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُــتِلَ فَذَلِكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَــتْ قَلَنْسُــوَتُهُ قَالَ فَمَا أَدْرِي أَقَلَنْسُوَةَ عُمَرَ أَرَادَ أَمْ قَلَنْسُوَةَ النَّبِيِّ ﷺ قَالَ وَرَجُــلٌ مُؤْمِــنٌ جَيِّدُ الإِيمَانِ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا ضُرِبَ جِلْدُهُ بِشَوْكِ طَلْحٍ مِنَ الْجُبْــنِ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلا

صَـــالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ وَرَجُـــلٌ مُؤْمِـــنٌ أَسْرَفَ عَلَى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ فَذَلِكَ فِي الدَّرَجَةِ الرَّابِعَةِ. * الترمذى.

Narrated Fodhala ibn Obaid: 'I heard Omar ibn Al-Khattab saying: "There are four martyrs: a believer who has a perfect faith who, when confronted the enemy, showed truthfulness to Allah and was killed. This is the man at whom people will raise their eyes like this for on the Day of Judgment. (The narrator said: 'He raised his eyes until his helmet fell.' He was not sure whether the helmet of Omar ﷺ or of the helmet of the Prophet ﷺ fell). And a believer who has a perfect faith confronted the enemy in a cowardly manner until an aimless arrow hit him and killed him. He is in the second level. And a believer who has mixed a good deed with an evil one and then confronted the enemy and showed truthfulness to Allah and was killed. He is in the third level. And a believer who transgressed the limits and confronted the enemy and he showed truthfulness to Allah and was killed. He is in the fourth level."

Commenting on the following statement, Mojahid said: 'Two men came out to some people while they were sitting and said: 'If Allah ﷻ provided us with wealth, we would give it in charity, but they did not do. So, Allah ﷻ revealed the following verse:

﴿ وَمِـــنْهُم مَّنْ عَاهَدَ اللهَ لَئِنْ آتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُم مُّعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (٧٧)﴾

(التوبة ٧٥ : ٧٧)

"Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. * But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (to fulfilling it). * So He put, as a consequence, hypocrisy into their hearts, (to last) until the Day whereon they shall meet Him, because they broke their covenant with Allah, and because they lied (again and again). *" (9: 75-77)

Thus, the Noble Koran considers a mere intention as a covenant. It considers the fulfillment of it as truthfulness and the non fulfillment of it as lying. This type of truthfulness is harder than the third one. For, people may intend to do something, but they fail to fulfill it because their emotions overcome them or fulfillment becomes hard for them. For this reason when Omar said: 'It is better for me to proceed and my neck be smitten than to be a leader of people among whom is Abu-Bakr .' Then Omar made an exception and said; 'Except if my soul incites me to another thing that I do not find now, and hence fulfillment becomes hard for me,' referring to the difficulty of fulfillment of the intention.

The Fifth Type of Truthfulness:

The fifth type of truthfulness comprises truthfulness in deeds. This means that a man spares no effort to show the truthfulness of his inner feelings, by compelling the inner feelings to be in harmony with the physical actions, and not through abandonment of deeds. This contradicts what we have mentioned about abandonment of showing off, because he who dissembles is he who so intends.

How many worshippers standing in humility in the prayer, not intending to show off, but his heart is heedless of his

prayer. Physically, he is standing before the hands of Allah ﷻ while he is wandering in the market or in his personal desires. These deeds show a difference from the inner feelings. Another example is that one may walk in tranquility while he is not feeling this inside. This person is untruthful in his deeds, even if he does not pay attention to people's responses or is intending to show off. One is not rescued from this except through purity of intention and physical deeds. In other words his inner feelings should be better than his physical deeds.

Thus, when the physical deeds contradict the inner feelings, this is called showing off, and this removes sincerity. If a contradiction was not intended, it removes truthfulness.

Yazeed ibn Al-Hareth said: 'If the inner feelings and the physical deeds of the servant are equal, this is justice. If the inner feelings are better, this is virtuous. And if the physical deeds are better than the inner feelings, this is injustice.'

Mu'aweya ibn Qorra said: 'Who can show me someone weeping profusely by night who is smiling by day?'

Abdul-Wahed ibn Zayd said: 'Whenever Al-Hasan ordered anything, he was the one who did it persistently. And when he prohibited anything, he was the farthest one from it. I could not see any one whose physical deeds and inner feelings were equal, except him.'

Abu- Abdul-Rahman Al-Zahed said: 'My God! I used to treat with people honestly and I used to treat You dishonestly.' He used to weep profusely.

Abu-Ya'aqoub said: 'Truthfulness is harmony with the truth publicly and privately.'

Thus, equality between inner feelings and physical deeds is a type of truthfulness.

The Sixth Type of Truthfulness:

The sixth type of truthfulness is the highest degree of truthfulness. It comprises truthfulness in religious affairs, like truthfulness in fear, hope, glorification, asceticism, contentment, putting one's trust in Allah, love, and other matters. These matters have evident effects, ends, and natures. He that attained their natures has prospered. If one shows truthfulness in some affair, he is called truthful, as it said: 'So and so is truthful in fighting,' or 'This is a truthful fear,' or This is a truthful emotion.' Allah ﷻ says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾ (الحجرات ١٥)

"Only those are believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the cause of Allah. Such are the sincere ones.*" (49: 15) And

﴿ لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ (البقرة ١٧٧)

"It is not righteousness that you turn your faces towards East or West, but it is righteousness to believe in Allah, and the Last Day, and the Angels, and the Books, and the Messengers; to spend of your substance, out of love for Him,

on your kin, on the orphans, on the needy, on the wayfarer, on those who ask, and on the ransom of slaves; to be steadfast in prayer; and practice regular charity,; to fulfill the contracts that you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. *" (2: 177)

The degrees of truthfulness' are limitless and a servant may be truthful in some affairs and untruthful in others. If he is truthful in all affairs, he is called Siddeeq (an extremely truthful one). Sa'ad ibn Mo'az said: 'I am strong in three affairs and weak in the rest. I have never performed a prayer inadvertently since I reverted to Islam. I have not escort a funeral except that I preoccupied my soul in anything except what it would say or except what would be said to it until its burial was completed. And I have never heard any utterance of the Prophet ﷺ except that I believed that it was true.' Sa'eed ibn Al-Mosayyib said: 'We have not heard that anyone but the Prophet ﷺ possessed this combination of qualities.'

Now, let us consider what Imam An0Nawawi said about this subject.]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾ (التوبة ١١٩)

Allah ﷻ said:

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). *" (9: 119) And

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ

وَالْحَافِظَـــاتِ وَالذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾
(الأحزاب ٣٥)

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believing men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties that Allah has ordered and in abstaining from what Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give zakat, the men and the women who observe fasting (the obligatory fasting during the month of Ramadhan, and the optional fasting), the men and the women who guard their chastity (from illegal sexual acts), and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (Paradise). *" (33: 35) And

﴿ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الأَمْرُ فَلَوْ صَدَقُواْ اللَّهَ لَكَانَ خَيْراً لَّهُمْ ﴾
(محمد ٢١)

"Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved upon, if they had been true to Allah then, it would have been better for them. *" (47: 21)

٤٨- عَـــنْ عَبْدِ اللهِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْـــبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكَذِبَ يَهْـــدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا). رواه البخاري.

As to the Hadiths:

48. Narrated Abdullah ﵁: 'The Prophet ﷺ said: "Truthfulness leads to righteousness. Righteousness leads to Paradise. And a man keeps on telling the truth until he becomes an extremely truthful person. FalseHud leads to wickedness. Wickedness leads to the Hellfire, and a man may keep on telling lies until he is written before Allah as a liar." (Bukhari)

٤٩- : أنَّ أَبَا سُفْيانَ بْنَ حَرْبٍ، أَخْبَرَه (أن رسول الله ﷺ قال: "...اعْبُدُوا اللهَ وَحْــدَهُ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ..."

49. Heracles said: 'What does he order you to do?' I (Abu-Sofyan) said: 'He tells us to worship Allah Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin[9]...'

٥٠- عَــنْ أَبِي هُرَيْرَةَ ﵁ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (غَزَا نَبِيّ مِنَ الأَنْبِيَاءِ، فَقَــالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْــنِ بِهَــا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ آخَرُ اشْتَرَى غَنَمًا أَوْ خَلِفَــاتٍ، وَهُوَ يَنْتَظِرُ وِلاَدَهَا، فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَــتَّى فَتَحَ اللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ يَعْنِي النَّارَ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا،

[9] This is a part of a very long Hadith about the questions of Heracles to Abu-Sofyan, before his reversion to Islam.

فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الغُلُولُ، فَلْتُبَايِعْنِي قَبِيلَتُكَ فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكم الغُلُولُ فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ، فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا، فَأَحَلَّهَا لَنَا). رواه البخاري.

50. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A prophet amongst the prophets carried out a holy military expedition, so he said to his followers: 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or camels and is waiting for the birth of their young ones.' So the prophet went out on the expedition and when he reached the town at the time, or nearly at the time, of Al-asr Prayer, he said to the sun: "O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e. the sun) from setting.' It was stopped until Allah made him victorious. Then he collected the booty and lit a fire to burn it, but it did not burn it. He said (to his men): 'Some of you have stolen something from the booty; so one man from every tribe should give me a vow by shaking hands with me.' (They so did and (the hand of a man) got stuck in the hand of their prophet. Then that prophet said (to the man): "The theft has been committed by your people; so all the people of your tribe should give me a vow by shaking hands with me.' The hands of two or three men got stuck in the hand of their prophet and he said: 'You have committed the theft.'" Then they brought a head of gold, like the head of a cow, and put it there, and the fire came and consumed the booty." The Prophet ﷺ (Muhammad) added: "Then Allah saw our

weakness and disability, so He made booty legal for us." (Bukhari)

٥١- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَخْتَارَا قَالَ فَكَانَ ابْنُ عُمَرَ إِذَا ابْتَاعَ بَيْعًا وَهُوَ قَاعِدٌ قَامَ لِيَجِبَ لَهُ الْبَيْعُ قَالَ أبو عِيسَى وَفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وَحَكِيمِ بْنِ حِزَامٍ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَسَمُرَةَ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَقَ وَقَالُوا الْفُرْقَةُ بِالأَبْدَانِ لا بِالْكَلامِ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ مَعْنَى قَوْلِ النَّبِيِّ ﷺ مَا لَمْ يَتَفَرَّقَا يَعْنِي الْفُرْقَةَ بِالْكَلامِ وَالْقَوْلُ الأَوَّلُ أَصَحُّ لأَنَّ ابْنَ عُمَرَ هُوَ رَوَى عَنِ النَّبِيِّ ﷺ وَهُوَ أَعْلَمُ بِمَعْنَى مَا رَوَى وَرُوِيَ عَنْهُ أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُوجِبَ الْبَيْعَ مَشَى لِيَجِبَ لَهُ وَهَكَذَا رُوِيَ عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ * الترمذى.

51. Narrated Ibn Omar; 'I heard the Messenger of Allah ﷺ saying: "Both the seller and the buyer have the free choice either to terminate or abrogate the deal, as long as they did not part or resolutely choose[10]." (At-Termizi)

The narrator said; 'Whenever Ibn Omar has finalized a deal while he is sitting on a chair, he used to stand up then so as to indicate that he effected it.

Abu-Issa said: 'The Hadith of Abu-Sae'ed is Hasan Saheeh, and some people of knowledge of the Prophet's

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[10] If a seller said to a buyer: 'I have sold such and such to you," he has the free choice to withdraw his offer as long as the buyer has not accepted. The same applies to the buyer.

companions and others act on it. This is the opinion of Al-Shafe'e, Ahmed, and Ishaq. They considered the physical parting not the verbal one. Some others interpreted the words مَا لَمْ يَتَفَرَّقَا (as long as they did not part) as referring to the verbal parting. But, the first opinion is sounder, because Ibn Omar who narrated the Hadith and the most knowledgeable of its meaning used to stand up or go out, i.e. make a physical parting.

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٥ ـ باب المراقبة

Chapter (5)

Al-Moraqaba (Momentary Self-Accountability)

﴿ الَّذِي يَرَاكَ حِينَ تَقُومُ (٢١٨) وَتَقَلُّبَكَ فِي السَّاجِدِينَ (٢١٩) ﴾(الشعراء٢١٨-٢١٩)

Allah ﷻ said:

"(Allah ﷻ is He) Who sees you (O Muhammad) when you stand up (alone at night for Tahajjod prayers) * And your movements among those who fall prostrate (to Allah in the five compulsory congregational prayers). *" (26: 218-219) And

﴿ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (الحديد ٤)

"(It is Allah ﷻ) Who created the heavens and the earth in six days and then He rose over the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven

and what ascends thereto. And He is with you (by His Knowledge) wherever you may be. And Allah is the All-Seer of what you do. *" (57: 4) And

﴿ يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ (غافر ١٩)

"Allah knows the fraud of the eyes, and all that the hearts conceal. *" (40: 19)

٥٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ اتَّقِ اللَّهِ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ بِهَذَا الإِسْنَادِ نَحْوَهُ قَالَ مَحْمُودٌ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ مَحْمُودٌ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ *

As to the Hadiths:

52. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said to me: "Fear Allah wherever you are. Follow an evil deed with a good one to abolish it. And treat people kindly."'

٥٣- عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ يَا غُلامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الأَقْلامُ وَجَفَّتِ الصُّحُفُ . * الترمذى.

53. Narrated Ibn Abbas: 'One day I was riding behind the Messenger ﷺ and he said: "O boy! If you ask, ask Allah. If you seek help, seek it from Allah. And be informed that had the whole Umma (creation) gathered together to benefit you in anything, they will not benefit you in anything except that which Allah had preordained for you. And if they had gathered together to harm you in anything, they will not harm you in anything except that which Allah has preordained for you. The pen has been raised and the records have been folded."' (At-Termizi).

٥٤- عَـنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: (إِنَّ اللهَ يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ الْمُؤْمِنُ ما حَرَّمَ اللهُ). رواه البخاري.

54. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah has a sense of jealousy, and Allah's sense of jealousy is provoked when a believer does something which Allah has prohibited.' (Bukhari).

٥٥- عَـنْ أَبِـي هُرَيْـرَةَ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ ثَلاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمى، بَدَا للهِ تعالى أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَـأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، قَدْ قَذِرَنِـي الـنَّاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ فَأُعْطِيَ لَوْنًا حَسَنًا، وَجِلْدًا حَسَنًا، فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قالَ: الإِبِلُ فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قالَ: شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَـذَا، قَدْ قَذِرَنِي النَّاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعَرًا حَسَنًا، قالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قالَ: الْبَقَرُ، قالَ: فَأَعْطَاهُ بَقَرَةً حامِلًا، وَقالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ قالَ يَرُدُّ اللهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ الـنَّاسَ، قـالَ: فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ، قالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ قالَ:

الغَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا، فَأُنْتِجَ هذَانِ وَوَلَّدَ هذَا، فَكَانَ لِهذَا وَادٍ مِنْ إِبِلٍ، وَلِهذَا وَادٍ مِنْ بَقَرٍ، وَلِهذَا وَادٍ مِنَ الْغَنَمِ، ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ في صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ الْحِبَالُ في سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الحَسَنَ وَالْجِلْدَ الحَسَنَ وَالمَالَ، بَعِيرًا أَتَبَلَّغُ عَلَيْهِ في سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللهُ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَقْرَعَ في صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَعْمَى في صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ، وَتَقَطَّعَتْ بِيَ الْحِبَالُ في سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا في سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَاللهِ لاَ أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ للهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ). رواه البخاري.

55. Abu-Huraira said that he heard Allah's Messenger ﷺ saying: "Allah wanted to test three men from the Israelites, the were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said: "What is it that you like most?' He replied: "Good color and good skin, for the people have a strong aversion to me." The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him: "What possessions do you like best?" He replied: "Camels." So he was given a pregnant camel, and the angel said (to him): "May Allah bless you in it."

The angel then went to the baldheaded man and said: "What is it that you like most?" He said: "I like good hair and wish to be cured of this disease, for the people feel repulsion for me." The angel touched him and his illness was cured, and he was given good hair. The angel asked (him): "What types of possessions do you like best?" He replied: "Cows." The angel gave him a pregnant cow and said: "May Allah bless you in it."

The angel went to the blind man and asked: "What is it that you like best?" He said: "(I like) that Allah may restore my eyesight to me so that I may see people." The angel touched his eyes and Allah gave him back his eyesight. The angel asked him: "What possessions do you like best?" He replied: "Sheep." The angel gave him a pregnant ewe.

Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so many that one of the men had a herd of camels filling a valley, one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said: "I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my needs except Allah and then you. In the Name of Him Who has given you such a nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination." The man replied: "I have many obligations (so I cannot give you)." The angel said: "I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allah gave you (all this property)?" He replied:'"(That is all wrong), I got this property through inheritance from my fore-fathers." The angel said: "If you are telling a lie, then let Allah make

you as you were before." Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one. The man too answered the same as the first one had. The angel said: "If you are telling a lie, then let Allah make you as you were before."

The angel, disguised in the shape of a blind man, went to the blind man and said: "I am a poor man and a traveler, whose means of livelihood have been exhausted while on the journey. I have nobody to help me except Allah, and after Him, you. I ask you in the Name of Him Who gave you back your eyesight to give me a ewe, so that with its help, I may complete my journey." The man said: "It is true, I was blind and Allah gave me back my eyesight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you taking anything (you need) from my property that you may take for Allah's sake." The angel replied: "Keep your property with you. You have been tested and Allah is pleased with you and is angry with your two companions." (Bukhari).

٥٦- عَـنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِﷺ: مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ * رَوَاهُ التِّرْمِذِي.

56. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "It is a part of a man's good observance of Islam is that he leaves the things that do not concern him."' (At-Tirmizi).

٦ ـ باب فى التقوى

Chapter (6)

About Piety or Spirituality

[Imam Abu-Hamed Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

The four Ranks of Devoutness and their Signs

As to the First Rank, this is the devoutness of the just people. It means refraining from doing forbidden deeds that are categorized as absolutely unlawful. A person who commits any of these acts is called rebellious or disobedient.

The Second Rank comprises doubtful matters whose shunning is desirable, but not obligatory. For, the acts it is obligatory to shun are categorized as unlawful prohibitions. As to refraining from the doubtful matters whose shunning is disliked, this is the devoutness of the punctilious. An example of this is refraining from hunting incase the game had escaped from another hunter. This is a form of suspicion. As to the doubtful matters whose shunning is desirable but not obligatory, they include what the Messenger of Allah ﷺ referred to in his Hadith:

Narrated Hassan ibn Abu-Sinan: 'The Messenger of Allah ﷺ said: "refrain from doing any action about which you have doubts and do only the things you have no doubts about." We consider this forbiddance as a recommended prohibition.

It is narrated that Ibn Sireen left four thousand Dirhams to a partner because deep within he felt uneasy about them. However, scholars think that there is no harm in such matters. Thus, every affair that casts doubts in the heart of the Muslim, is judged according to this ruling.

As to the Third Rank, this is the devoutness of the pious people. This is confirmed by the following Hadith of the Messenger of Allah ﷺ: "The servant does not attain the rank of the pious until he gives up a plainly lawful affair lest he should commit a doubtful affair."

Omar ﷺ said: 'We used to leave nine tenths of the lawful affairs lest we should do an unlawful affair.'

When Al-Hasan was a child he took a date from the dates that had been given in charity, the Prophet ﷺ said to him: "Leave it.! Leave it!"

Someone who was attending a righteous person at the time of his death rattle said that the man asked the attendants to turn the lantern off because the fuel had become the property of his heirs.

Refraining from adorning oneself through fear that it should arouse pride in oneself is categorized as leaving a plainly lawful affair lest it should lead to a doubtful affair, as adorning oneself is lawful. It is known that most of the permissible affairs are liable to lead to forbidden ones. An example of this is filling one's stomach (especially that of a bachelor) with lawful food and drink, because this stirs sexual desire. Lust leads to thinking, thinking leads to gazing, and gazing leads to evil behavior. Another example is looking at the rich people's decorated houses. This is permissible, but it stirs in man covetousness to own the like of them. Such a desire may lead to earning money unlawfully.

The same applies to the permissible affairs if one does not behave moderately act cautiously, avoiding their harms, because this conduct is not risk-free.

This applies, a fortiori, to any thing done lustfully. For this reason, the righteous predecessors disliked wearing thin clothes. They said that he whose clothes are thin, his religion is "thin." They did so [i.e. avoided wearing thin clothes] out of fear lest the permissible affair should lead to an unlawful one.

The human soul desires both the permissible and the impermissible in the same degree. If it becomes accustomed to [following its] lusts it becomes covetous. Thus devoutness entails leaving all of this. Thus, a Muslim is permitted to enjoy any lawful affair that does not comprise any actions that have been warned against. This is the third type of lawful affair.

As to the Fourth Rank, it is the devoutness of the truthful. The lawful to them is anything that does not comprise an act of disobedience, leads to an act of disobedience, or something that one is not driven to by an imminent or future purpose. One enjoys it for Allah's sake alone, to strengthen oneself to perform acts of worship, and to have good health to be able to do what pleases Allah ﷻ.

This is the rank of the monotheists who have discarded the desires of their own basic selves. They are the ones who do their deeds solely for Allah's sake. This is why As-Seddeeq ؓ purposefully vomited milk (that was earned unlawfully by his slave), although he had drunken it without knowing that it was earned unlawfully, lest it he should gain strength from it. It was not obligatory on As-Seddeeq ؓ to vomit it, but removing illegally earned food from one's stomach is the devoutness of the truthful.

In brief, devoutness has a starting point i.e. refraining from what is forbidden by verdicts and this is the devoutness of the just people. Its end is the devoutness of the truthful i.e. refraining from whatever is not done just for the sake of Allah ﷻ, that was taken lustfully, through disliked means, or what was related to a disliked affair. There are in-between degrees. The more sternly one reckons his soul, the lighter his load will be on the Day of Judgment, the more quickly his passing on as-Sirat will be, and the more probable that the pan of his good deeds will outweigh the one with his evil deeds.

The degrees in the Hereafter will differ proportionally to the degrees of devoutness, as the degrees in Hellfire will differ proportionally to the degrees of unlawful deeds that one committed.

Knowing the reality about this, you have the choice. You have to be on guard as much as you possibly can, to be on the safest side. And peace be upon you.'

Well, is time now to see what Imam Al-Nawawi compiled on this subject.]

﴿ يَـــا أَيُّهَـــا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُم مُسْلِمُونَ ﴾

(آل عمران ١٠٢)

Allah ﷻ said:

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam. *" (3: 102) And

﴿ فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (التغابن ١٦)

"So keep your duty to Allah and fear Him as much as you can. Listen and obey, and spend in charity, for this is better for yourselves. And whosoever is saved from his own covetousness then they are the successful ones. *" (64: 16) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَقُولُوا قَوْلاً سَدِيدًا ﴾ (الأحزاب ٧٠)

"O you who believe! Keep your duty to Allah and fear Him, and (always) speak the truth. *" (33: 70) And

﴿ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ للهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ وَمَنْ يَتَّقِ اللهَ يَجْعَل لَّهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ إِنَّ اللهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللهُ لِكُلِّ شَيْءٍ قَدْرًا (٣) ﴾ (الطلاق ٢- ٣)

"Then when they (the wives you have irrevocably divorced) are about to attain their appointed term, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims) and establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty), * And He will provide him from (sources) that he could never imagine. And whosoever puts his trust in Allah, then Allah will suffice him. Verily, Allah will accomplish his

purpose. Indeed Allah has set a measure for all things. *" (65: 2-3) And

﴿ يَـا أَيُّهَـا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (الأنفال ٢٩)

"O you who believe! If you obey and fear Allah, He will grant you a criterion (to judge between right and wrong), or a way for you to get out from every difficulty), and will expiate for you your sins, and forgive you. And Allah is the Owner of the Great Bounty. *" (8: 29)

The verses ordering the believers to cling onto and adhere to piety are too many to count. As to the Hadiths:

٥٧- عَـنْ أَبـي هريرةُ رَضِيَ اللهُ عَنْهُ قالَ: قِيلَ يَا رَسُولَ اللهِ ﷺ مَنْ أَكْرَمُ النَّاسِ قالَ: (أَتْقَاهُمْ). فَقَالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: (فَيُوسُفُ نَبِيّ اللهِ، ابْـنُ نَبِيِّ اللهِ، ابْنِ نَبِيِّ اللهِ، ابْنِ خَلِيلِ اللهِ). قالُوا: لَيْسَ عَنْ هذَا نَسْأَلُكَ، قالَ: (فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلَامِ، إِذَا فَقُهُوا). رواه البخاري.

57. Narrated Abu-Huraira ﷺ: 'The people said: "O Allah's Messenger! Who is the most honorable amongst the people (with Allah)?" He said: "The most righteous amongst them." They said: "We do not ask you about this." He said: "Then, Joseph, Allah's Prophet ﷺ, the son of Allah's Prophet ﷺ, the son of Allah's Khaleel (Abraham))." They said: "We do not want to ask about this.": He said: "Then, you want to ask about the descent of the Arabs? Those who were the best in the pre-Islamic period of ignorance will be the best in Islam, provided they comprehend the religious knowledge." (Bukhari)

٥٨- عَنْ أَبِي مُوسى ﷺ قالَ: أَتَيْنَا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ، فَأَبى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أُتِيَ بِنَهْبِ إِبِلٍ، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغَفَّلْنَا النَّبِيَّ ﷺ يَمِينَهُ، لاَ نُفْلِحُ بَعْدَهَا أَبَدًا، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ الله، إِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا وَقَدْ حَمَلْتَنَا قالَ: (أَجَلْ، وَلَكِنْ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا وَتَحَلَّلْتُهَا). رواه البخاري.

58. Narrated Abu-Musa ﷺ: 'We were a group of Al-Asha'ari people who went to the Prophet ﷺ and asked him to give us something to ride on, but the Prophet ﷺ declined to do so. Then we asked him for a second time to give us something to ride on, but the Prophet ﷺ took an oath that he would not give us anything to ride on. After a while, some camels from the spoils of war were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said: "We have made the Prophet ﷺ forget his oath, so we can never be successful after this." So I went to the Prophet ﷺ and said: "O Allah's Messenger! You took an oath that you would not give us anything to ride, but you have given us these." The Prophet ﷺ said: "Yes, for if I take an oath and later I see a better solution, then I act on the latter (and give the expiation for the oath).'" In another quotation it is said that the Prophet ﷺ expiated that oath. (Bukhari).

٥٩- حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ حَدَّثَنِي سُلَيْمُ ابْنُ عَامِرٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ قَالَ

فَقُلْتُ لأَبِي أُمَامَةَ مُنْذُ كَمْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثِ قَالَ سَمِعْتُهُ وَأَنَا ابْنُ ثَلاثِينَ سَنَةً قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى .

59. Narrated Abu-Omama: 'I heard the Messenger of Allah ﷺ delivering the Khutba in Hajjatol Wada'a (the Farewell Pilgrimage). He said: "Fear Allah your Lord. Perform your five (obligatory) prayers, fast in the month of Ramadhan, pay zakat due on your properties, and obey Allah who is responsible for your affairs, and you will enter His Paradise." (At-Termizi). The narrator asked Abu-Omama: 'How old were you when you heard this statement?' He said: 'I was thirty years old.'

٧ ـ باب فى اليقين والتوكل

Chapter (7)

About Certitude and Reliance[1]

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

Al-Tawakkol (putting one's trust in Allah ﷻ) consists of knowledge, adoption, and practice. Knowledge is its source and practice is its fruit. The scholars differ over its definition. Each one of them summarized his experience concerning it, so it is better not to quote what they have said, but let us explain the subject.

Al-Tawakkol (putting one's trust in Allah ﷻ) is derived from a proxy. When someone authorizes another to work on his behalf, this is called Tawkeel. At-Tawakkol is putting one's trust in الوكيل، the authorized one, in whom one has no fear that he has any disabilities or flaws, so he puts his trust in him.

Let us coin a similitude of one authorized to resolve a dispute. If one is falsely accused of having committed an act and authorized another person to confute that accusation, the authorizer should have complete conviction that the authorized person meets the following four conditions: he has extreme guidance, extreme power, extreme eloquence, and extreme tenderness.

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[1] Certitude and reliance mean that the believer should have an unshakable conviction that no one except Allah ﷻ sustains all that exists and no action takes place except by His Will.

As to extreme guidance, this is essential because it enables the authorized one to detect any trick or loophole.

As to extreme power, this prompts him to declare the truth publicly without shyness, cowardice, or fear. For, he may uncover a fault but shyness, cowardice, or fear prevent him from declaring it.

As to extreme eloquence, this enables him to translate what the heart has inferred and deduced without any shyness, cowardice, or fear. For not every one is able to declare the dilemma of fraud.

As to extreme tenderness, this enables him to exert the due effort in this concern. For, more ability does not mean more effort if one does not care about the subject. If the authorizer doubts the presence of these four conditions or just one of them, he will not feel calm or tranquil about the authorized one, rather he will remain restless and disheartened searching for any means to compensate for the authorized one's deficit to overcome his accuser's argument. Confidence in the abilities of the authorized one proportionally matches the authorizer's conviction about him.

The conviction and thoughts of people vary limitlessly. Hence, there is no wonder that confidence varies between weakness and strength until it reaches the highest degree as in the case of a son and his father as the authorizer and the authorized one respectively. In this case one quality becomes unquestioned and the same applies to other three conditions.

If you followed that similitude, apply the analogy to putting one's trust in Allah ﷻ. If you had utter conviction in Allah's Omnipotence, Omniscience, perfect tenderness, and that there is no one more Merciful than Him, your heart will

put its complete trust in Him. It will forsake any idea of your own power, knowledge, or ability.

If you do not find that state in your heart, this can be attributed to two matters: weakness of conviction over one of these four elements or weakness of the heart due to erroneous impressions and cowardice overpowering it.

Thus, putting one's trust in Allah ﷻ does not occur except where there is of strength of the heart and conviction combined. These two elements combined lead to tranquility and calmness of the heart. Thus, tranquility and conviction of the heart are two different things. How many situations are there where conviction exists without tranquility?

Thus, you have understood the meaning of At-Tawakkol, now we will explain to you that Al-Tawakkol has three degrees of weakness and strength.

The First Degree:

This degree comprises that we have mentioned, i.e. that the authorizer has absolute confidence in Allah ﷻ like the confidence an authorizer has in the authorized one.

The Second Degree:

This degree is stronger than the previous one. In this degree, the authorizer has confidence in Allah ﷻ like that of a child in his mother. He knows none but her. He resorts to none besides her. If he sees her, he is attached to her. If any trouble visits him, the first thing he utters is: "Mother!" She is his sole resort as he has put all his trust in her, in her guardianship, and in her tenderness.

He whose trust and reliance is in Allah ﷻ is the similitude of the child's relationship with his mother. The child puts trust in his mother. His reliance on his mother differs from the

Tawakkol, in that the child does not understand Al-Tawakkol. His only care is for the one upon whom he relies his mother. There is no place in his heart for other than his mother. The other has put his trust in Allah ﷻ but in the meantime he is obsessed by things other than the relied-upon One.

Thus, he is liable to be distracted from Him. Sahl referred to this degree when he was asked about Al-Tawakkol: 'What is its lowest degree?' He said: 'The giving up of vain hopes.' It was said: 'What is its moderate degree?' He said: 'The giving up choice.' This refers to the second degree. When he was asked about its highest degree, he mentioned nothing, but he said: 'None knows it except he that has known its moderate degree.'

The Third Degree:

The third degree is the highest one. Whenever one is before Allah ﷻ he becomes like a dead body in the hands of the person who washes it. There is no difference between them except that the living one in our simile is convinced that he is a dead body that is being moved by the Eternal Power as one washing the dead body does. It is this person who has realized that he is a result of Allah's Ability, Will, Knowledge, and other Attributes.

There is another difference in the simile of the child. While the child resorts to his mother, attaches to her, and walks behind her, he that puts his trust in Allah ﷻ knows well that even if he does not call, he is responded to and if he does not ask for milk, he is given it abundantly.

If you say: 'Can this be?' We say 'You have to be sure that this is impossible but it occurs rarely. The second and the third cases are rarer, and the first is the most probable. The second and the third cases are so rare. The third case lasts for a very short while, and resembles the yellowness of the skin

resulting from fear. For, the heart is created to be confident in one's power and resources, while disdaining them is accidental. Fear is caused due to a constriction of the blood that causes a temporary yellowness of the complexion. This constriction of the blood is incidental, while its infusion is natural. The same applies to the heart and its shrinking from reliance on one's strength that is temporary too.

As to the second status, this is like yellowness of a person in fever. It lasts for two or three days, while the first is like yellowness of a serious disease that lasts for a long or a short time. It is liable to last and liable to cease.

He that does not know or believe in the meaning of: "None has the right to be worshipped except Allah," and the meaning of: "There is neither movement nor ability except with Allah," does not know the meaning of Al-Tawakkol. Consequently, he is not able to practice Al-Tawakkol.'

So, now, let us ponder over what Imam Al-Nawawi compiled concerning this topic.]

Allah ﷻ said:

﴿ وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ وَصَدَقَ اللهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَانًا وَتَسْلِيمًا ﴾ (الأحزاب ٢٢)

"And when the believers saw Al-Ahzab (the Confederates), they said: 'This is what Allah and His Messenger had promised us and Allah and His Messenger had spoken the truth. And it only added to their faith and to their submissiveness (to Allah). *" (33: 22) And

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ (١٧٣) فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللهِ وَاللهُ ذُو فَضْلٍ عَظِيمٍ (١٧٤) ﴾ (آل عمران ١٧٣-١٧٤)

"Those (i.e. believers) to whom the people (the hypocrites) said: 'Verily, the people (the pagans) have mobilized against you (a great army), therefore, fear them. But it (only) increased them in faith, and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of all affairs.' * So, they returned with Grace and Bounty from Allah. No harm touched them, and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. *" (3 173-174) And

﴿ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴾ (الفرقان ٥٨)

"And put your trust (O Muhammad!) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His servants. *" (25: 58) And

﴿ فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." And

"And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things." And

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾ (الأنفال ٢)

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Koran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). *" (8: 2)

The verses related to showing patience and its supremacy in the Noble Koran are too many to enumerate.

As to the Hadiths:

٦٠- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (عُرِضَتْ عَلَيَّ الأُمَمُ، فَجَعَلَ النَّبِيَّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: ما هذَا أُمَّتِي هذه قِيلَ: هذَا مُوسى وَقَوْمُهُ، قِيلَ: انظُرْ إِلَى الأُفُقِ، فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَهَا هُنَا في آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ، قِيلَ: هذه أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هؤُلاَءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ). ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ، فَأَفَاضَ الْقَوْمُ، وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللهِ وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ، أَوْ أَوْلاَدُنَا الَّذِينَ وُلِدُوا في الإِسْلاَمِ، فَإِنَّا وُلِدْنَا في الجَاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فَخَرَجَ، فَقَالَ: (هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِهِمْ يَتَوَكَّلُونَ). فَقَالَ عُكَاشَةُ بْنُ مِحْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ قَالَ: (نَعَمْ). فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا قَالَ: (سَبَقَكَ بِهَا عُكَّاشَةُ). رواه البخاري.

60. Narrated Ibn Abbas (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "Nations were displayed before me, one or two Prophets would pass by, along with few followers. Another Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No. It is Moses and his followers.' It was said to me: 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me: 'Look there and there along the horizon!' Behold! There was a multitude filling the horizon. It was said to me: 'This is your nation, out of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet ﷺ entered his house without telling his companions who they (the 70,000 people who will enter Paradise without reckoning) were. So the people started talking about the issue and said: "We are the ones who have believed in Allah and followed His Messenger, those people are either us or our children who are born during the Islamic revelation, because we were born in the time of Ignorance." When the Prophet ﷺ heard what they said he came out and said: "Those people are the ones who do not treat themselves with Roqya, nor do they believe in bad or good omens (from birds…etc.), and those who do not get themselves branded (cauterized), but they put their trust (only) in their Lord. At that Okasha ibn Mihsan said: "Am I one of them, O Allah's Messenger?" The Prophet ﷺ said: "Yes." Then another person got up and said: "Am I one of them?" The Prophet ﷺ said: "Okasha has preceded you in that."' (Bukhari)

٦١– عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: (أَعُوذُ بِعِزَّتِكَ، الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ الَّذِي لاَ يَمُوتُ، وَالْجِنَّ وَالإِنْسُ يَمُوتُونَ). رواه البخاري.

61. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ used to pray: "I seek refuge (with You) by Your Izza (Honor, Power, Dignity, or Glory) La ilah illa Ant, (None has the right to be worshipped but You), Who does not die while the jinn and the human beings die."' (Bukhari)

٦٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: (حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ). قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلامُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: (إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ). رواه البخاري.

62. Narrated Ibn Abbas (may Allah be pleased with them): '"Allah (Alone) is sufficient for us, and He is the Best Disposer of all affairs," was said by Abraham ﷺ when he was thrown into fire, and it was said by Muhammad ﷺ when they (the hypocrites) said: "Verily, the people (pagans) have mobilized against you (a great army) therefore, fear them." But it (only) increased them in faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."' (Bukhari)

٦٣- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ اللهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ. قَالَ جَابِرٌ: فَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللهِ ﷺ يَدْعُونَا فَجِئْنَاهُ، فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ، فَقَالَ رَسُولُ اللهِ ﷺ:(إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، فَقَالَ لِي:مَنْ يَمْنَعُكَ مِنِّي قُلْتُ:اللهُ، فَهَا هُوَ ذَا جَالِسٌ). ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللهِ ﷺ.رواه البخاري.

63. Jaber ibn Abdullah (may Allah be pleased with them) narrated that he fought in a Battle to Najd (the central region of the Arabian Peninsula) along with Allah's Messenger ﷺ

and when Allah's Messenger ﷺ returned he too returned along with him. The time of the afternoon sleep came to them while they were in a valley full of thorny trees. Allah's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade. Allah's Messenger ﷺ took shelter under a Samoura (pine) tree and hung his sword on it. We had only slept for a while when Allah's Messenger ﷺ suddenly called us, and we went to him finding a nomad sitting with him. Allah's Messenger ﷺ said: "This (nomad) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: 'Who can save you from me?' I replied: 'Allah.' And I repeated this thrice, and now, here he is sitting." Allah's Messenger ﷺ did not punish him (for that).' (Bukhari)

٦٤- حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا يُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ *

64. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "If you relied on Allah as you should, you would be provided for in the same way as the birds are provided for. They leave early in the morning hungry and return filled before sunset[2]."

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[2] This Hadith tells us that Allah ﷻ is the Sustainer of all creatures. It guides us to adopt the material means to attain our aims in the same way as the birds exert their efforts to earn their food, we are

٦٥- حديث أَبِي بَكْرٍ رضي الله عنه، قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ، وَأَنَا فِي الْغَارِ، لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لأَبْصَرَنَا فَقَالَ: مَا ظَنُّكَ، يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا أخرجه البخاري.

65. Narrated Abu-Bakr (may Allah be pleased with him): 'I said to the Prophet ﷺ while I was in the Cave: "If anyone of them looked around under his feet, he would see us." The Prophet ﷺ said: "O Abu-Bakr ! What do you think of two (persons) the third of whom is Allah?" (Bukhari)

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٨ ـ باب في الاستقامة

Chapter (8)

About Uprightness

Allah ﷻ said:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلاَ تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (هود ١١٢)

"So stand (ask Allah to make) you (Muhammad ﷺ) (firm and straight on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's Legal Limits). Verily, He is the All-Seer of what you do. *" (11: 112) And

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required to exert our efforts to earn our living. A proverb says: "Allah ﷻ has pledged to provide the bird with its sustenance, but He did not make it in its nest." Thus, exerting personal effort does not contradict reliance on Allah ﷻ.

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلاَئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (٣٠) نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (٣١) نُزُلاً مِّنْ غَفُورٍ رَّحِيمٍ (٣٢) ﴾ (فصلت ٣٠-٣٢)

"Verily, those who say:; 'Our Lord is Allah (Alone), and then they adhered to uprightness, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise that you have been promised! * We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) that you ask for. * (this is) mercy from (Allah), the Oft-Forgiving, Most Merciful. *" (41: 30-32) And

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ(١٣) أُولَـئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤) ﴾ (الأحقاف ١٣-١٤)

"Verily, those who say: 'Our Lord is (only) Allah,' and thereafter they adhered to uprightness (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. * Such shall be the dwellers of Paradise, abiding therein (forever) a reward for what they used to do. *" (46: 1314)

٦٦- حديث عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: سَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، فَإِنَّهُ لاَ يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ قَالَ: وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِمَغْفِرَةٍ وَرَحْمَةٍ أخرجه البخاري.

66. Narrated A'isha (may Allah be pleased with her): 'The Prophet ﷺ said: "Do good deeds properly, sincerely, and moderately, and receive good news, because one's good deeds alone will not make him enter Paradise." They asked: "Even you Allah's Messenger"! He said: "Even myself, unless Allah ﷻ would grant me His Pardon and His Mercy."' (Bukhari)

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٩ ــ باب فى التفكر فى عظيم مخلوقات الله ﷻ وتهذيب النفس

Chapter (9)

Reflecting the Perfect Creatures of Allah ﷻ and Disciplining the Soul

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

Kindly be informed that all that exists besides Allah ﷻ is the creation and work of Allah ﷻ. Even each atom contains countless numbers of wonders showing Allah's Wisdom, Ability, Majesty, and Greatness. Enumerating these is impossible for, had the oceans been the ink for Allah's Words, it would have been exhausted even if there were other oceans to replenish it.

The Noble Koran orders contemplation of the creation as signs of Allah's Wisdom, Ability, Majesty, and Greatness. Allah ﷻ says:

﴿ إِنَّ فِــي خَلْــقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ ﴾ (آل عمران ١٩٠)

"Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding. *" (3: 190)

The words "among His Signs is..." are often repeated in the Noble Koran, so let us consider some of these signs.

Among His signs is the creation of man from a drop of coagulated blood. The closest thing to you is your soul. There are countless signs in your creation and one's life could pass without you being able to count even one tenth of them. You who are heedless and ignorant of yourself, how would you be heedful of others. Allah ﷻ has ordered you to ponder over your soul. He ﷻ says:

﴿ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴾ (الزاريات ٢١)

"...as also in your own selves, will you not then see? *" (51: 21)

He reminds you of your origin, i.e. that is was water of no value, by His statement:

﴿ قُتِلَ الإِنسَانُ مَا أَكْفَرَهُ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (١٩) ثُمَّ السَّبِيلَ يَسَّرَهُ (٢٠) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (٢١) ثُمَّ إِذَا شَاءَ أَنشَرَهُ (٢٢) ﴾ (عبس ١٧ : ٢٢)

"Woe to man! What has made him reject Allah? * From what has He created him? * From a drop of sperm He created him, then He proportioned him * Then He made the path smooth for him * Then He caused him to die, and be buried * Then, when it is His Will, He will raise him up (again). *" (80: 17-22) And

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُمْ بَشَرٌ تَنتَشِرُونَ ﴾ (الروم ٢٠)

"Among His Signs is that He has created you from dust, and then behold you are men scattered (far and wide)! *" (30: 20) And

﴿ أَلَـمْ يَـكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَى (٣٧) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى (٣٨) ﴾
(القيامة ٣٧ : ٣٨)

"Was he not a drop of sperm emitted (in lowly form)? * Then he became a clinging clot. Then Allah created and fashioned (him) in due proportion. *" (75: 37-38) And

﴿ أَلَمْ نَخْلُقكُّم مِّن مَّاءٍ مَّهِينٍ (٢٠) فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (٢١) إِلَى قَدَرٍ مَّعْلُومٍ (٢٢) ﴾ (المرسلات ٢٠ : ٢٢)

"Have We not created you from a fluid (held) despicable? * Then We placed it in a place of rest, firmly fixed * For a period (of gestation), determined (according to need)? *" (77: 20-22) And

﴿ أَوَ لَمْ يَرَ الإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴾ (يس٧٧)

"Has not man seen that it is We Who created him from sperm? Yet behold! He (stands forth) as an open adversary! *" (36: 77) And

﴿ إِنَّا خَلَقْنَا الإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴾ (الانسان٢)

"Verily, We have created man from a drop of mingled sperm…" (76: 2)

Then Allah ﷻ mentions that the clot is changed into a clinging object, then into a morsel of flesh. He ﷻ says:

﴿ وَلَقَـدْ خَلَقْـنَا الإِنسَانَ مِن سُلالَةٍ مِّن طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِيـنٍ(١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا

فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ (١٤) ﴾
(المؤمنون ١٢ : ١٤)

"We have created man from a quintessence (of clay) * Then We have placed him as (a drop of) sperm in a place of rest, firmly fixed * Then We have made the sperm into a clot of congealed blood; then of that clot We have made a (fetus) lump; then We have made out of that lump bones and clothed the bones with flesh; then We have developed out of it another creature. So blessed is Allah, the Best to create. *" (23: 12-14)

The intention for repeating the word annotfah "a drop of congealed blood" in the Mighty Book is not only for recitation. The reader and the listener should ponder over it. So ponder over that clot created from a drop of water of no value. If this fluid is left for a very short time outside the womb, it spoils and goes bad. See how the Lord of lords mixed the two liquids, how He gathered together the male and the female and cast love and passion between them, and then see how He drove them through love and lust to sexual intercourse, and then how the male's semen is ejaculated and how the spawn comes out within veins. Then see how the fetus is fed in the womb until it grows and how He changes the white clot into a red clinging object. Then consider how that morsel of flesh is transferred into bones, tissue, veins, and flesh and how the inner organs, like the heart, the stomach, the liver, the spleen, the lungs, the womb, the urethra, and the intestines are created and function. Each organ has its specific shape, size, and function.

Then, ponder over each organ separately. Look, for example at the eye, how is it created in various layers, each layer of a certain shape and thickness. If one layer of it is lost,

one loses his sight. In brief, had we studied one half of every organ, it would have taken us a very long time.

Ponder over the bones, these solid substances that form the skeletal system, how are they created with a thin jelly-like substance, and how they have different shapes and statures; some are hollow, some are circular, some are wide, and some are delicate.

As man needs to move in various directions, Allah ﷻ did not create him as one solid mass, He made the joints and knuckles so that man could move easily and without effort. Each joint and knuckle has its own shape that suits its own movement and is precisely fitted inside its cavity. But for such joints and knuckles, man would have not been able to move his limbs.

Then contemplate the skull, how it was created from 55 bones of various shapes and sizes in order that the heads takes its well known shape; 14 bones for the cranium, 14 bones for the upper jaw, 14 for the lower jaw, and the rest form the teeth. The teeth also have their own different shapes and forms; some are wide to grind the food and some are sharp to cut it, these are the front teeth, the molars, and the incisors.

Another organ that should be pondered over is the neck that connects the head to the body; and how this is created from seven bones fitted precisely to meet the various functions of man needs. There are 248 bones, apart from the small bones in man's body, so contemplate how these bones were created from that jelly-like substance.

In brief, the whole body is a wonder and a sign of the creativity and wisdom of the Creator.

We did not intend to inform you of the number the bones by mentioning this, this is a known thing to the physicians

and anatomists, we only intended to attract your attention to their Creator, and how He created them in the most accurate form to enable man to perform any function. It is a perfect creation with no excess or deficiency. Had there been an increased or decreased number, man would have faced great pain. The physician examines them to seek remedies, while people of insight ponder over them to deepen their belief. How great is the difference between these two inclinations.

Then see how Allah ﷻ created the muscles to transmit movement to the bones. Man has 529 muscles of various shapes and sizes to suit their functions. There are 24 muscles to control the pupil of the eye and the eyelids. Had they increased or decreased man would have not have been able to see. Each organ has its own muscles of definite number and definite size. The muscles, veins, and arteries with their various shapes and sizes are more wonderful than this, and the wonders that are not perceived by the senses even are more wonderful.

So, ponder over the external and the internal aspects of man. Ponder over the human body and its characteristics to see its countless wonders. All this has been created from that ejaculated drop of liquid of no value. Such wonders are the outcome of a drop of liquid of no value. What about the kingdom of the heavens with their planets, and stars, their numbers, sizes, orbits, etc.? And do not think that an atom in this kingdom is void of its wisdom. No, it is also perfectly created and has its own countless numbers of wonders as there is no comparison between anything on earth and the kingdom of heavens. For this reason Allah ﷻ says:

﴿ أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا (٢٧) رَفَعَ سَمْكَهَا فَسَوَّاهَا (٢٨) وَأَغْطَشَ
لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (٢٩) ﴾ (النازعات ٢٧ : ٢٩)

"What! Are you more difficult to create or the heaven (above)? (Allah) has constructed it * He has lifted its canopy high, and He has given it order and perfection. * He has endowed its night with darkness, and He has brought out its glow. *" (79: 27-29)

If we return to the clot and its origin and consider how it was changed, then ponder over the fact that had the jinn and humans gathered together to give it hearing, sight, reason, a soul, a heart, etc. or to create in it a muscle, bone, skin, hair, etc., they would have not been able to do so.

Moreover had they gathered together to understand the nature of these organs, even after creating them, they would have not been able to comprehend them. One wonders about man's shallow thinking. If he saw a portrait of a man that seemed identical to the man, he wonders at the portrait painter and praises his experience, ability, and wisdom despite the fact that the painter had used only pens, dyes, colors, and his hand, knowledge, and will. He did not produce the tools, they were made or created by a person other than him or by the Creator. His only action was to use the tools made by other than him.

But when he sees that a drop of a no-value liquid that was issued from between the loins and breasts-bones has been formed into the best shape and in the best proportion, he is detracted from it.

Allah ﷻ is the One Who has proportioned its organs and parts. He has distributed the bones in the perfect manner. He beautified it internally and externally, creating its veins and its muscles to be tubes for its food and drink to guarantee their sustenance.

He is the One Who has endowed it with hearing, and sight, and the other senses. He made the back a foundation for

the body, the belly as a container for its small and large intestines, and the head as a container for its senses.

He endowed it with eyes, with its various layers and parts in beautiful colors, and protected it with eyelids and lashes, for man to see with. The pupil of the eye, which is the size of a lentil, can see the heavens that are so incredibly spacious.

He has endowed it with hearing (ear) with a bitter liquid to keep its hearing and to prevent the insects from reaching it. He has provided it with a cochlea, helix, an anvil, a hammer, etc. to enable it to perform its function in the best and most accurate manner.

The inner organs were also created to perform their own specific functions. He ﷻ provided the body with a stomach, liver, gallbladder, and kidneys, each organ with its specific function.

The hands were created to the most suitable length to enable them to perform their functions perfectly. He ﷻ provided them with wide palms and fingers, each finger with three joints. The thumb was separated from the other four fingers, which are all of various lengths, so that the thumb can touch them. Had the first and the last people gathered to find another way to arrange the fingers, they would have not have been able to. With this arrangement, the hand became suited to give and to take and if man stretches his hand out, it becomes as a plate. He ﷻ has created the nails to beautify and protect the fingers, had man lost his nails, that are the most insignificant part of the body, he would not have been able to scratch his body. How is the hand guided to the place to be scratched whether one is asleep or awake. If he were to ask the help of another person to scratch him, the latter could not find the right place to scratch, except with effort.

All this has been created from that clot inside the womb in the three layers of darkness. Had man be able to penetrate through these layers, he would have seen the precise planning, without seeing the One Who plans or seeing the way He has created this creation. So, Glory be to Him How Great He is and how plain is His Evidence.

Besides His perfect Ability, ponder over His perfect Mercy. When the womb becomes narrow for the fetus, Allah ﷻ guides it to move and come out the womb, as any sane person would do. Then, look how the baby was guided to suck at the breast and have milk that suits his digestive system so perfectly. Then, look how the delicious milk comes out from between the blood veins and how the breasts were created to store the milk, with nipples suitable for the baby.

Then, ponder over the ducts from which the appropriate quantity of milk is sucked gradually by the baby, and then contemplate how the baby was guided to suck milk in greater quantities when it gets more hungry.

Then, ponder over His kindness and mercy how the teeth are created after the two years when the baby is breast-fed. When the baby gets older he needs more solid food that requires grinding and digesting, hence the teeth are created. Glory be to Him. How He created these solid teeth from those soft gums.

Ponder earnestly over the love of the parents who care for the child when he was unable to support himself. Had not Allah ﷻ cast this love in the parents' hearts, the baby would not have been able to support himself.

You also have to consider how Allah ﷻ provided that helpless creature with discretion, the ability to behave well, and guidance. How he passes through the various stages of

childhood, boyhood, manhood, and old age. And we should ponder over his character, whether he is grateful or ungrateful, obedient or disobedient, a believer or an unbeliever, as the Noble Koran states:

﴿ هَـلْ أَتَى عَلَى الإِنسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا (١) إِنَّا خَلَقْنَا الإِنسَـانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣) ﴾ (الإنسان ١: ٣)

"There had passed a period of time when man was a thing of no mention. * Verily, We have created man from a drop of mingled sperm, in order to try him, so We gave him (the gifts), of Hearing and Sight. * We showed him the way, whether he be grateful or ungrateful (rests on his will). *" (76: 1-3)

So, then ponder over His Benevolence, His Ability, His Wisdom, and His Generosity so that His Majesty overwhelms you.

If one considers all this, he then wonders at him who, when he sees a perfectly painted portrait he praises its painter effusively, wondering at the way he painted it; and then he becomes heedless considering the countless wonders that Allah ﷻ has created within him.

This is a mere glimpse at some of the wonders lying in your own body; they are too numerous to count. But it is the most evident proof of your Creator's Greatness, yet you are heedless of it. You know nothing about yourself, except that when you get hungry you eat and when you are full you sleep; when you are sexually exited, you have sexual intercourse; and when you get angry, you fight. Consider also that the animals have these very same characteristics and senses .

The only characteristic that distinguishes man is his ability to know his Lord through contemplation of the Kingdom of the heavens, the horizons, and oneself. Only through this means, man can be enrolled among the drawn near angels and gathered with the truthful and the Prophets in presence of Allah ﷻ, the Lord of all that exists.

Such a status is not to be given to the animals, or a man who is pleased with the worldly life and who feels at ease with it. In this case, he becomes worse than the animals, because the animals are deprived of such ability.

As to man, he was endowed with this ability, but he neglected it and rejected Allah's favors for him. Such are more erroneous than animals.

Below are some quotations from a book called: "The Dictionary of How the Human Body Works," that I see being of great value in explaining this subject:

The Skeletal System[3]

The skeleton is the framework for the human anatomy, supporting the body and protecting its internal organs. The skeleton comprises 206 bones, about half of which are in the hands and feet. Most of the bones are connected to other bones by flexible joints, which lend to the framework a high degree of flexibility. There is only one bone, the hyoid, is not directly connected to any other bone in such an articulation. It anchors the tongue and is attached to the styloid processes of the

[3] Imam Al-Ghazali mentioned the knowledge that was prevailing in his time. Since such knowledge does not correspond with the modern one after the electronic devices and instruments have been discovered, we saw it would be more accurate to quote the modern one as contained in (The Dictionary of How the Human Body Works).

skull by ligaments. The skeletons of the male and female bodies are essentially the same, with the only noteworthy exceptions being that the female bones are usually lighter and thinner than the male bones, and the female pelvis is shallower and wider than the male's. This latter difference makes childbirth easier.

The Digestive System

The digestive system is responsible for processing food, breaking it down into usable proteins, carbohydrates, minerals, fats, and other substances, and introducing these into the bloodstream in order that such substance could be assimilated by the body. The digestive or alimentary tract begins at the mouth, where the teeth and tongue begin the breakdown of food, aided by the saliva secreted by the salivary glands. The chewed food, combined with the saliva, is swallowed, carrying it in peristaltic (contractile) waves down the esophagus to the stomach. In the stomach, the food combines with hydrochloric acid that further assists in breaking it down. When the food is thoroughly digested, the remaining fluid, called chyme, is passed through the pylorus sphincter to the small intestines and large intestines. Within the long, convoluted intestinal canals, the nutrients are absorbed from the chyme into the bloodstream, leaving the unusable residue.

This residue passes through the cobn (where most of the water is absorbed into the bloodstream) into the rectum where it is stored prior to excretion. This solid waste, called feces, is compacted and upon excretion passes through the anal canal and the anus. Along the way through the digestive tract, the pancreas, spleen, liver, and gallbladder secrete enzymes that aid in the digestive process.'

The Muscular System

The human body contains more than 650 individual muscles anchored to the skeleton, which provide the pulling

power so it can move around. These muscles constitute about 40% of your total body weight. The muscle's points of attachment to bones or other muscles are designated as origins or insertions. The point of origin is the point of attachment to the bone to which the muscle is anchored. The point of insertion is the point of attachment to the bone that the muscle moves. Generally, the muscles are attached by tough fibrous structures called tendons. These attachments bridge one or more joints and the result of muscle contraction is movement of these joints. The body is moved primarily by groups of muscles, not by individual muscles. These groups of muscles power all the body's actions ranging from the threading of a needle to the lifting of heavy weights.'

Now, it is the suitable time to read what Imam Al-Nawawi compiled about this question.]

﴿ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَن تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴾ (سبأ٤٦) .

Allah ﷻ said:

"Say (to them O Muhammad!): "I exhort you on one (thing) only. (It is that) you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ). There is no madness in your companion (Muhammad), he is only a warner to you in face of a severe torment. *" (34: 46) And

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١) ﴾ (آل عمران ١٩٠-١٩١)

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire" *" (3: 190-191) And

﴿ أَفَــلاَ يَنظُرُونَ إِلَى الإِبْلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (١٨)
وَإِلَــى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الأَرْضِ كَيْفَ سُطِحَتْ (٢٠) فَذَكِّرْ إِنَّمَا
أَنتَ مُذَكِّرٌ (٢١) ﴾ (الغاشية ١٧-٢١)

"Do not they look at the camels, how they are created? * And at the heaven, how it is raised? * And at the mountains, how they are rooted (and fixed firm)? * And at the earth, how it is outspread? * So remind them (O Muhammad!) as you are only one who reminds. *" *(88: 17-21) And

﴿ أَفَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَّرَ اللهُ
عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴾ (محمد ١٠)

"Have they not traveled through the earth and seen what was the end of those before them? All ah destroyed them completely, and a similar (fate waits) the disbelievers. *" (47: 10)

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١٠ ــ باب فى المبادرة إلى الخيرات

Chapter (10)

About Competing in Doing Good Deeds

[Out of Allah's Mercy, He has hidden from the son of Adam some important information about life, that no one besides Allah ﷻ knows. Had man known this, he would have died through fear, terror, sadness. Allah ﷻ said:

﴿ إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (لقمان ٣٤) .

"Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Verily, Allah is All-Knower, All-Aware (of things). *" (31: 34)

Thus, man has no knowledge about the time of his death nor does he know the time of the Hour. Death does not differentiate between a baby, a child, a young man, or an old man. It overshadows all and falls in conformity with Allah's Will.

A healthy one could die while he is in good health; a chronically ill person or a paralyzed person could live for decades; or death could overcome a bridegroom or bride while they are in their wedding party.

What is the meaning of this? The answer is that son of Adam should count himself as one of the dwellers of the graves. No one can deny that a traveling person should carry suitable and sufficient provision for the journey with him. He that does not carry such essential provisions is a fool. It is

known that man's life span is so short if compared with the life in the Hereafter, thus a Muslim should carry with him suitable and sufficient provisions for that long trip.

The provision required for the Hereafter is not food or drink; it is a totally different provision. It is only good deeds; this is the only currency fit for the Hereafter. Therefore, one should compete with others in acquiring that provision, knowing that he may be summoned for that trip at any moment. This entails that man should be on his guard and he should get ready for action.

Allah ﷻ says:

﴿ أَفَأَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (٩٧) أَوَ أَمِنَ أَهْلُ الْقُرَى أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ (٩٨) أَفَأَمِنُوا مَكْرَ اللهِ فَلاَ يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ (٩٩) ﴾ (الأعراف ٩٧-٩٩)

"Did the people of the towns then feel secure against the coming of Our Punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the ones who are the losers." *(7:97-99)

حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحْرِزِ بْنِ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَادِرُوا بِالأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلا مِنْ حَدِيثِ مُحْرِزِ بْنِ هَارُونَ وَقَدْ

رَوَى بِشْرُ بْنُ عُمَرَ وَغَيْرُهُ عَنْ مُحْرِزِ بْنِ هَارُونَ هَذَا وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ تَنْتَظِرُونَ *

The Messenger of Allah ﷺ said:

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Initiate (good) deeds before seven things visit you. Do you wait for nothing but detracting poverty; tyrannical richness; spoiling disease; weakening senility; surprising death; Al-Dajjal, the worst one that one waits for; or the Hour that is the most grievous and the most bitter."' And

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِبَعْضِ جَسَدِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ فِي أَهْلِ الْقُبُورِ فَقَالَ لِي ابْنُ عُمَرَ إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ غَدًا قَالَ أَبُو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ نَحْوَهُ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ *

Narrated Ibn Omar: 'The Messenger of Allah ﷺ held my shoulder and said: "Be in this world as if you were a stranger or a traveling person and count yourself among the dwellers of the graves." Mujahed, one of the sub-narrators, said: "Ibn Omar said to me: 'If you entered in the morning, do not wait for the evening. And if you entered in the evening, do not wait for the morning, and take advantage of being healthy to compensate for what you miss of good deeds when you fall ill and take an advantage of being alive before you die. For you do not know what would be your name tomorrow (i.e. you do not know whether you will be alive or dead).'"

This requires that a Muslim should hurry to do good deeds. He should consider that the people beside him are competitors with him for any good deed.

This urges us to read what Imam Al-Nawawi compiled from the Noble Koran and the authentic Sunna on this topic. Therefore let us consider what he compiled.]

Allah ﷻ said:

﴿ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللهُ جَمِيعًا إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ (البقرة ١٤٨)

"For every nation there is a direction towards which they turn their faces (in their prayers). So hasten towards all that is good. Wherever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things. *" (2: 148) And

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ (آل عمران ١٣٣)

"And hasten in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth that was prepared for the pious. *" (3: 133)

٦٧- عَنْ عُقْبَةَ ﷺ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالمَدِينَةِ الْعَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْــرِعًا، يَـــتَخَطَّى رِقَابَ النَّاسِ، إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُــرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: (ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ). رواه البخاري.

As to the Hadiths:

67. Narrated Oqba ﷺ: 'I offered Al-asr Prayer behind the Prophet ﷺ in Madina. When he had finished the prayer

reciting At-Tasleem, he got up hurriedly and went out, crossing the rows of the people to one of the dwellings of his wives. The people were scared by his speed. The Prophet ﷺ came back and found the people surprised at his haste. He said to them: "I remembered some gold lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity).'" (Bukhari)

٦٨- عَـنْ جابرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُـدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا قالَ: (في الجَنَّةِ). فَأَلْقَى تَمَرَاتٍ في يَدِهِ، ثُمَّ قاتَلَ حَتَّى قُتِلَ. رواه البخاري.

68. Narrated Jaber ibn Abdullah ﷺ: 'On the day of battle of Uhud, a man came to the Prophet ﷺ and said: "Can you tell me where I will go if I am martyred?" The Prophet ﷺ replied: "In Paradise." The man threw away some dates he was carrying in his hand, and fought until he was martyred.' (Bukhari)

٦٩- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، أَيَّ الصَّـدَقَةِ أَعْظَمُ أَجْرًا قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كانَ لِفُلاَنٍ). رواه البخاري.

69. Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger which act of charity is the most superior in reward?" He replied: "The charity that you give while you are healthy, niggardly, and afraid of poverty, and wishing to become wealthy. Do not delay it to the time of approaching death and then say: 'Give

so much to so and so, and so much to so and so.' (And it already belongs to such and such (his heirs).''' (Bukhari)

٧٠- عَنِ أَنَسَ بْنَ مالِكٍ ﷺ وَقَدْ شُكِيَ إِلَيْهِ ما لَقِيَ النَّاسُ مِنَ الحَجَّاجِ، فَقَالَ: اصْبِرُوا، فَإِنَّهُ لاَ يَأْتِي عَلَيْكُمْ زَمَانٌ إلاَّ والَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ. رواه البخاري.

70. Narrated (Al-Zobayr ibn Uday): 'We went to Anas ibn Malek and complained about the oppression that the people were suffering at the hand of Al-Hajjaj. Anas ibn Malek said: "Be patient until you meet your Lord, for no time will come upon you but that the time following it will be worse than it. I heard that from your Prophet ﷺ.'''

٧١- عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ). فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

71. Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the

Prophet ﷺ spat in his eyes and his eyes were immediately cured as if he had never had any eye trouble. Ali said: "We will fight against them until they become like us (Muslims)." The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverted to Islam at your hands (i.e. through you), that will be better for you than the red camels."' (Bukhari)

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١١ ــ باب فى المجاهدة

Chapter(11)

About Al-Mujahada (Struggling against the Soul)

[Imam Abu-Hamid Al-Ghazali talked in detail about this topic. Below is a quotation from what he said on this topic taken from 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'.

This rank entails that if one has taken his soul to account and has found it has committed a wrong, he should punish it retroactively.

If he found that it had slackened in doing the recommended deeds, he should punish it by burdening it in order to compensate for what it has missed, this is the way that the people of understanding used to behave.

Omar ibn Al-Khattab punished his soul by making an endowment of a garden worth two hundred thousand Dirhams when he missed a congregational Afternoon Prayer. When Ibn Omar missed a congregational prayer , he used to stand the whole night in prayer; when he delayed the Sunset Prayer

until two stars had risen, he freed two slaves. This was their way to discipline their soul to gain salvation.

If you say: 'If my soul does not obey me in what I want to oblige it to do, what should I do?' I advise you that you should emulate the way of the struggling people. Another means of assistance in this regard is by accompanying those who spare no effort is performing the acts of worship.

One scholar said: 'When I slacken in my worship, I used to look at Muhammad ibn Wase'e performing the acts of worship. Having done this, I would emulate him for a week.'

Abu Al-Darda'a said: 'But for three things, I would not like life for even a day. Feeling thirsty at noon times for Allah's sake, prostrating in the depth of the night for Allah's sake, and sitting with the people who are as keen to speak good as the people are keen to sort out the fine dates.'

The daughter of Al-Rabe'e ibn Khaytham said to him: 'Father! Why do I see you not sleeping while the people sleep?' He said: 'Your father fears that he would be taken by surprise.' When his mother saw him in a state of weeping and crying, she said to him: 'O son! It looks as if you have killed a man!' He said: 'Yes.' She said: 'Tell us who is it that we would ask his relatives' pardon. By Allah, had they seen you in this state, they would have pardoned you.' He said to her: 'It is myself, mother!'

A man said: 'I came to Ibraheem ibn Adham as he completed the Evening Prayer, so I watched him. He wrapped himself in a cloak and slept and he did not move until the dawn. The caller to prayer delivered azan and Ibraheem did not perform ablution. I felt doubt in the heart and said to him: 'May Allah shower of His mercy on you. You have slept the night reclining then you stand for the prayer without

performing the ablution!' He said: 'I have passed the night wandering in Paradise's valleys and in the Fire's. Do you think that such a person can sleep?'

A man from the contemporaries of Ali ibn Abu-Talib said: 'I performed the Dawn Prayer behind Ali . When he completed the prayer, he turned to his right side with gloom covering his face. He stayed until sunrise, turned down his hand and said: 'By Allah, I have seen the companions of Muhammad ﷺ. I have never seen the like of them. They used to spend the night standing and prostrating, reciting the Noble Book, and come in the morning yellow-faced and unkempt. They would weep profusely until their clothes became moistened. They would wave like the trees on a windy day, yet they would feel that they could not fulfill their obligation.'

This shows us the way that the righteous predecessors used to cling to in disciplining their souls. So, whenever your soul rebels against you and refuses to do righteous deeds punctually, remember the biographies of such people, because they do not exist any more.

If you are able to observe the like, it would be better and more effective. If you can not do this, try to listen to their stories. Then choose to be one of them or to emulate them, because they were the wise ones and the people with insight of the religion. Leave aside emulation of the ignorant ones from among your contemporaries. Do not let your soul emulate the foolish and unwise people.

The stories of the struggling people are too difficult to enumerate. If you need more information, read the book titled" "Hilyatol Awliya'a" that contains the biographies of the companions and those who followed them. In this way, you will come to understand how far you are from the ranks of the religious people.

If your soul suggests to you to emulate your contemporaries saying: 'Those people have attained such ranks, because there were many people helping them in their good aims. But, if you behave differently from them now, your contemporaries will accuse you of madness and mock you. So, behave as they behave, for a misfortune that is inflicted on all is an acceptable one.' Beware lest you would be deluded by s uch temptations. Refute this allegation saying: 'If you see a mighty flood that is about to strike a village and its inhabitants remain standing in their places not knowing of the grave end they are about to face, while you are able to escape in a ship; do you then feel that the overwhelming disaster tastes good? Or would you disapprove and condemn their behavior, and be cautious of it?

So, if you (one's soul) should escape from this flood whose torture lasts for a very short time, why do you not escape from the eternal torture in the Hereafter? And how can a impending disaster taste good if each one will be called into account individually? You should remind it that the cause of the destruction of the disbelievers was their emulation of their contemporaries. Allah ﷻ says:

﴿ وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِم مُّقْتَدُونَ ﴾ (الزخرف ٢٣)

"Just in the same way, whenever We sent a Warner before you to any people, the haughty ones among them said: 'We found our fathers following a certain religion, and we will certainly follow in their footsteps.' *" (43: 23)

Consequently, if you start blaming your soul and compel it to be committed to diligent work and it refuses, do not abandon the effort as it might cease it from committing tyranny.'

Now, let us read what Imam Al-Nawawi compiled regarding this subject.]

Allah ﷻ said:

﴿ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴾ (الحجر ٩٩)

"And worship your Lord until there comes unto you the certainty (death). *"(15: 99). And

﴿ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً ﴾ (المزمل ٨)

"And remember the Name of your Lord and devote yourself to Him with complete devotion. *" (73:8)

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾ (الزلزلة ٧)

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. *" (99: 7)

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ
مَعَكَ وَاللهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَؤُوا مَا تَيَسَّرَ
مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الأَرْضِ يَبْتَغُونَ
مِن فَضْلِ اللهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا
الصَّلاَةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لأَنفُسِكُم مِّنْ خَيْرٍ
تَجِدُوهُ عِندَ اللهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللهَ إِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴾
(المزمل ٢٠)

"Verily, your Lord knows that you do stand (to pray) a little less than two thirds of the night, half of the night, or a third of the night, along a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Koran as much as may be easy for you.

He knows that there will be some among you who are sick, others traveling through the land seeking of Allah's Bounty, and yet others fighting in Allah's Cause. So recite as much of the Koran as may be easy (for you), perform the prayer, give zakat, lend to Allah a goodly loan, and whatever good you send before you for yourselves, (the optional acts of worship) you will certainly find it with Allah a better and greater reward. And seek the Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful." (73: 20) And

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَـاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is to be given to) the poor, who, in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

The verses related to this chapter are numerous and well known. As to the Hadiths, they are numerous. Below are examples of them, so let us go through them.

٧٢- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَـبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَـإِذَا أَحْبَبْـتُهُ: كُنْـتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَـبْطِشُ بِهَـا، وَرِجْلَـهُ الَّتِـي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ المُؤْمِنِ، يَكْرَهُ المَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

72. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws nearer to Me, is through what I have enjoined upon him. And My slave keeps on drawing nearer to Me through performing nawafil (praying or doing optional extra deeds besides what is obligatory) until I love him. When I love him I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and the leg on which he walks. And if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'''' (Bukhari)

٧٣- حديث أبي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: يَقُولُ الله تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلإٍ، ذَكَرْتُهُ فِي مَلإٍ خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً * أخرجه البخاري.

73. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah ﷻ says: 'I am just as My slave thinks of Me. I am, (i.e. I am able to do for him what he thinks, I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him runnin g." (Bukhari)

٧٤- عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قالَ: إنّ رَسولَ الله ﷺ قالَ: (نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَةُ وَالْفَرَاغُ) رواه البخاري.

74. Narrated Ibn Abbas (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "There are two blessings which many people do not estimate. (They are) health and free time for doing good."' (Bukhari)

٧٥- حديث الْمُغِيرَةِ ﷺ قَالَ: إِنْ كَانَ النَّبِيّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمُ قَدَمَاهُ، أَوْ سَاقَاهُ فَيُقَالُ لَهُ فَيَقُولُ: أَفَلاَ أَكُونُ عَبْدًا شَكُورًا * أخرجه البخاري.

75. Narrated Al-Mogheera ﷺ: 'The Prophet ﷺ used to stand (in the prayer) or pray until his feet (or legs) swelled. He was asked about this and he said: "Should I not be a thankful servant."' (Bukhari)

٧٦- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ الله ﷺ: الْمُؤْمِنُ الْقَوِيّ خَيْرٌ وَأَحَبّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللهِ، وَلاَ تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ: لَوْ أَنّي فَعَلْتُ كَذَا كَان كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرَ اللّهُ، وَمَا شَاءَ فَعَلَ، فَإِنّ لَوْ تَفْتَحُ عَمَلَ الشّيْطَانِ * مُسْلِمٌ.

76. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The strong believer is better and dearer to Allah than the weak believer, and all of them have goodness. Be keen on what benefits you and seek help in Allah, and do not give up. If anything afflicts you do not say: "If I had done such and such thing, such and such would have happened," but say: "Allah decrees, and what Allah wills comes to pass." For, (the utterance) "If I had done such and such,' provides an opening for Satan to creep stealthily." (Muslim)

٧٧- عَــنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الجَنَّةُ بِالمكاره). رواه البخاري.

77. Narrated Abu-Huraira ﷺ: ' Allah's Messenger ﷺ said: "Hellfire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (Bukhari)

٧٨- حديث أَنَسِ بن مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ فَيَرْجِعُ اثْــنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ أخرجه البخاري.

78. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "When carried to his grave, a dead person is followed by three things, two of which return (after his burial) and one remains with him. His relatives, his property, and his deeds follow him. His relatives and property return back while his deeds remain with him."' (Bukhari)

٧٩- عَــنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيّ ﷺ: (الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذلِكَ). رواه البخاري.

79. Narrated Abdullah ﷺ: 'The Prophet ﷺ said: "Paradise is nearer to anyone of you than the leather strip of his shoe, and so is the (Hell) Fire."' (Bukhari)

٨٠- عَنْ رَبِيْعَةَ بْنِ كَعْبِ الأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِيَ النَّبِيّ ﷺ: سَلْ ، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الجَنَّةِ، فَقَالَ: أَوَ غَيْرَ ذَلِكَ فَقُلْتُ: هُوَ ذَاكَ، قَالَ: فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ رَوَاهُ مُسْلِمٌ.

80. Narrated Rabee'a ibn Ka'ab Al-Aslami ﷺ: 'The Prophet ﷺ said to me: "Ask me." I said: "I ask your company

in Paradise." He replied: "Anything else?" I said: "That is all." He said: "Then help me to achieve this for you by devoting yourself often to prostration." (Muslim)

٨١- عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ. غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ ﷺ عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ اللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ، وَانْكَشَفَ الْمُسْلِمُونَ، قَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ، يَعْنِي أَصْحَابَهُ، وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ، قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللهِ مَا صَنَعَ. قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ: ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلاَّ أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى، أَوْ نَظُنُّ: أَنَّ هذهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾ وَقَالَ: إِنَّ أُخْتَهُ، وَهِيَ الَّتِي تُسَمَّى الرُّبَيِّعَ، كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ تُكْسَرُ ثَنِيَّتُهَا، فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ). رواه البخاري.

81. Narrated Anas ibn Malek ﷺ: 'My paternal uncle Anas ibn Al-Nadhr ﷺ was absent from the battle of Badr. He said: "O Allah's Messenger! I was absent from the first battle you fought against the polytheists. (By Allah) if Allah gives me a chance to fight them, no doubt, Allah will see how (bravely) I would fight." On the day of Uhud when the Muslims turned their backs and fled, he (the Prophet ﷺ) said: "O Allah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the polytheists) have done." Then he advanced and Sa'ad ibn Mo'az met him. He said: "O Sa'ad ibn Mo'az! By

the Lord of Al-Nadhr, Paradise! I smell its aroma coming from before (the mountain of) Uhud." Later on Sa'ad said: "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn Al-Nadhr) did. We found more than eighty wounds from swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers. We used to think that the following Verse was revealed concerning him and other men of his sort:

"Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (fighting for Allah's sake), (and they did not turn on their heels) of them are some who have fulfilled their obligations. Some of them have been martyred and some others are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least. "(33: 23)

And he (Anas) said: "His sister, Al-Rubayyi broke the incisor of a woman and Allah's Messenger ﷺ ordered retaliation. At that Anas (ibn Al-Nadhr) said: "O Allah's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger ﷺ said: "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Bukhari)

٨٢- حديث أَبِي مَسْعُودٍ قَالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ فَجَاءَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِأَكْثَرَ مِنْهُ[1] فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ لَغَنِيٌّ عَنْ صَدَقَةِ هذَا، وَمَا فَعَلَ هذَا الآخَرُ إِلاَّ رِئَاءً فَنَزَلَتْ ﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (التوبة ٧٩) .

82. Narrated Abu-Mas'oud ﷺ: ‘When we were ordered to give in charity, we used to start to work as porters (to earn something we could give in charity). Abu-Oqayl came with one half of a sa'a (a special measure for food grain) and another person brought more than he did. So they (the hypocrites) said: "Allah ﷻ is not in need of the charity of this (i.e. Oqayl); and the other person did not give charity but to show off." Then, Allah ﷻ revealed:

“Those who defame such of the believers who give charity (for Allah's Cause) voluntarily, and such who could not find to give charity (for Allah's Cause) except what is available to them, and they mock at them (believers), Allah will throw back their mockery to them, and they shall have a painful torment .*” (9: 79)’ (Bukhari)

٨٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ

قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلا يَلُومَنَّ إِلا نَفْسَهُ * مسلم.

83. The Messenger of Allah ﷺ said: "Allah said: "O My servants! I did forbid injustice to Myself, and made it forbidden among you, so, do not do wrong to one another. O My servants! All of you are misguided except whom I guide, so ask Me guidance that I would guide you. O My servants! All of you are hungry except whom I fed, so ask Me to feed you that I would feed you. O My servants! All of you are naked except whom I clothed, so ask Me to clothe you, that I would clothe you. O My servants! You have sinned by night and day and I forgive all sins, so ask Me to forgive your sins that I would forgive you. O My servants! You shall never reach harming Me and you will never harm Me and you shall never reach benefiting Me and you will never benefit Me. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were having the most pious heart of one of you, this shall never increase aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were having the most evil heart of one of you, this shall never decrease aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you, were to gather on one plain and each one asked Me his request and I gave each one of you what he has asked, this does not decrease My Kingdom except what the needle takes if it was inserted in the sea." (Muslim)

١٢ ـ باب الحث على الازدياد من الخير فى أواخر العمر

Chapter (12)

Doing Good Deeds Increasingly in Old Age

[As previously stated man's span of life is too short. He passes through childhood, youth, manhood, old age, and senility. Days, months, and years slip away like a lavish wealthy man who spends his fortune gradually and then, awakes too late to find that his wealth came to an end.

﴿ هُوَ الَّذِي خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنكُم مَّن يُتَوَفَّى مِن قَبْلُ وَلِتَبْلُغُوا أَجَلاً مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴾ (غافر ٦٧)

"It is He, Who has created you (Adam) from dust, then from a notfa (mixed semen drops of male and female sexual discharge) then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) though some among you die before and you reach an appointed term in order that you may understand. *" (40": 67)

It is well known that the extravagant wealthy man spends lavishly as long as he possesses much money, but when he runs short of money, he starts counting it and keeping what remains with him. Similarly does man as regards his appointed term of life. He should use this valuable resource economically and according to strict rules. Every new day must be considered as a prize given from Allah ﷻ thus, one should benefit from it to the maximum degree.

As regards the rules of Islam the final deeds of man decide his destination whether it be to Paradise or Hellfire, May Allah ﷻ forbid. The Messenger of Allah ﷺ clarified this by his Hadith that says:

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ) . رواه البخاري.

Narrated Abdullah (ibn Mas'oud) ﷺ: 'Allah's Messenger, the true and truly inspired ﷺ said: "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing the (evil) deeds of the people of the (Hell) Fire[4]. And

[4] Some scholars explain this as referring to those who do good deeds to show off, and not for the sake of Allah ﷻ, thinking that they beguile Allah ﷻ and the believers, but Allah ﷻ causes them to go astray and mocks them. Allah ﷻ says:
"And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day," while in fact they believe not. * They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. * In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. *" (2: 8-10) And

similarly a man amongst you may do (evil) deeds until there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.'"(Bukhari)

The Messenger of Allah ﷺ urges us to invest every moment in doing good deeds. He says:

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ الله، أيّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ). رواه البخاري.

Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ and asked: "O Allah's Messenger which charity is the most superior in reward?" He replied: "The charity that you give while you are healthy, niggardly and afraid of poverty and wishing to become wealthy. Do not delay it to the time of approaching death and then say: 'Give so much to so and so, and so much to so and so.' (And it already belongs to such and such (his heirs).'" (Bukhari)

Imam Al-Nawawi sheds more light on this subject by compiling the following verses and Hadiths, so let us go through them, and may Allah ﷻ benefit us from them.]

Allah ﷻ says:

﴿ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَ لَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾
(فاطر ٣٧)

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little. *" (4: 142)

"Therein they will cry: "Our Lord! Bring us out. We shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Have not We not given you lives long enough, so that whosoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). And for the oppressors (polytheists and wrongdoers…etc.) there is no helper *"' (35: 37)
Commenting on this verse, Ibn Abbas said: 'Allah ﷻ rebukes the oppressors on the Day of Judgment saying: "Have not We given you life (60 years old, 18 years old, 40 years old according to the different opinions of the scholars)?" Ibn Abbas said that whenever one of the people of Madina reached forty years he used to dedicate his time to acts of worship. As to interpreting 'the warner', the scholars say that it is the advent of the last Messenger of Allah ﷺ and some other say that it refers to 'the white hair' one has in the old age .

٨٤- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (أَعْذَرَ اللهُ إِلَى امْرِىءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً). رواه البخاري.

As to the Hadiths:

84. Narrated Abu-Huraira ﷺ; 'The Prophet ﷺ said: "Allah has warned determinately the person who reached the sixty years of old."' (Bukhari)

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١٣ ـ باب فى بيان كثرة طرق الخير

Chapter(13)

About Multiplicity of the Ways of the good Deeds

[The acts of worship, the obligatory and the voluntary, do not alone constitute the means by which man draws near his Lord. No, each action and deed that is done purely and

sincerely for Allah ﷻ is an act of worship. Do not doubt this for Allah's Bounty is spacious, as described in the Noble Koran by many verses. Allah ﷻ says:

"Neither those who disbelieve among the people of the Scripture (the Jews and the Christians) nor the polytheists like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty *" And

﴿ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (آل عمران ٧٤)

"He (Allah ﷻ) selects for His Mercy (Islam, the Koran and Prophethood) whom He wills and Allah is the Owner of Great Bounty. *" (3: 74)

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنَفِيُّ *

The Messenger of Allah ﷺ clarifies the matter as saying:

Narrated bu-Zarr: 'The Messenger of Allah ﷺ said: "Receiving your (Muslim) brother with a smile is a charitable deed. Enjoining what is commanded by the religion is a charitable deed. Prohibiting what is prohibited by the religion is a charitable deed. Guiding a man in a place he does not know is a charitable

deed. Removing the pebbles, the throne, and the bones from the road is a charitable deed. And pouring of you bucket in your brother's bucket is a charitable deed. " And

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي فِي طَرِيقٍ إِذْ وَجَدَ غُصْنَ شَوْكٍ فَأَخَّرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ وَفِي الْبَاب عَنْ أَبِي بَرْزَةَ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

Narrated Abu-Huraira: 'The Prophet ﷺ said: "While a man was walking he found a thorny branch in the middle of the street and he removed it. Allah ﷻ thanked him and forgave his sins."' And

حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ[1] فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هذا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ أخرجه البخاري.

Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "While a man was walking he felt thirsty and went down into a well and drank. When he came out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This dog is suffering from thirst as I have suffered." So, he (went down into the well), filled his shoe with water, caught hold of it with his teeth and climbed up and gave it to the dog to drink. Allah ﷻ thanked him for this (good) deed and forgave him." The people asked: "O Allah's Messenger! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any living creature." (Bukhari)

Thus, a Muslim has many chances to increase his rewards by doing any good deeds that benefit a human being, an

animal, or a bird, provided he does this only for Allah's sake as there is no limit to Allah's Bounty.

And now, it is time to study what Imam Al-Nawawi compiled in this regard. So, let us turn to it.]

﴿ يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيم ﴾ (البقرة ٢١٥)

Allah ﷻ said:

"They ask you (O Muhammad!) what they should spend. Say: 'Whatever you spend of good must be for parents and kindred and orphans and the needy and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.' *" (2" 215) And

﴿ مَـنْ عَمِـلَ صَـالِحًا فَلِنَفْسِـهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ﴾ (الجاثية١٥)

"Whosoever does a good deed, it is for his own-self, and whosoever does evil, it is against (his own-self). Then to your Lord you will be returned. *" (45: 15)

There are many verses related to this topic. As to the Hadiths, they are too many to count. So, we will just mention few of them:

٨٥- عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أيَّ الْعَمَلِ أَفْضَلُ قَالَ: (إِيمَانٌ بِاللهِ، وَجِهَادٌ فِي سَبِيلِه). قُلْتُ: فَأَيَّ الرِّقَابِ أَفْضَلُ قَالَ: (أَغْلاَهَا ثَمَنًا، وَأَنْفَسُها عِنْدَ أَهْلِهَا). قُلْتُ: فَإِنْ لَمْ أَفْعَلْ قَالَ: (تُعِينُ صَانِعًا، أو تَصْنَعُ لأَخْرَقَ). قَالَ: فَإِنْ لَمْ أَفْعَلَ قَالَ: (تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ). رواه البخاري.

85. Narrated Abu-Zarr ﷺ: "I asked the Prophet ﷺ What is the best deed?" He replied: "To believe in Allah and to fight for His Cause." I then asked: "What is the best kind of manumission (of slaves)?" He replied: "The manumission of the most expensive slave and the one most beloved by his master." I said: "If I cannot afford to do that?" He said: "Help the weak or do good for a person who cannot work for himself." I said: "If I cannot do that?" He said: "Refrain from harming others. For, this will be regarded as a charitable deed for your own good."' (Bukhari)

٨٦- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

86. Narrated Abu-Huraira ﷺ" 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity; and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity; to say a good word is also giving in charity; every step taken on one's way to offer the compulsory prayer (in the mosque) is also giving in charity; and to remove a harmful thing from the path is also giving in charity." (Bukhari)

٨٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي،

وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِم، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَةٍ، ثَلاَثًا وَثَلاَثِينَ) .

87. Narrated Abu-Huraira : 'Some poor people came to the Prophet ﷺ and said: "The wealthy people will get higher rewards and will have permanent enjoyment. They offer the prayer as we do and observe fasting as we do. They have more money with which they can perform Al-Hajj and Al-Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: "Would I not tell you a thing that if you acted on it you would draw near to those who have surpassed you? Nobody would precede you and you would be better than the people amongst whom you live, except those who would do the same. Say Sobhan Allah WAlhamdo lillah Allah Akbar thirty three times each after every (compulsory) prayer."

٨٨- عَنْ أَبِي ذَرٍّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَحْقِرَنَّ مِنَ المَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ * مسلم.

88. Narrated Abu-Zarr ﷺ: 'Allah's Messenger ﷺ said: "Do not consider any act of goodness insignificant, even if it is meeting your brother with a cheerful face. *" (Muslim)

٨٩- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَو يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

89. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity, to say a good word is also giving in charity, every step taken on one's way t o offer the compulsory prayer (in the mosque) is also giving in charity and to remove a harmful thing from the way is also giving in charity." (Bukhari)

٩٠- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ أخرجه البخاري.

90. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah will prepare for him who goes to the mosque in the early morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality whenever he so does."'

٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَا نِسَاءَ الْمُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ). رواه البخاري.

91. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "O Muslim women! None of you should look down upon the gift sent by her neighbor even if she presented her with a meatless ewe's hoof (fleshless part of legs)."' (Bukhari)

٩٢- حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلاَلِ لَكَ صَدَقَةٌ وَبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ

وَالْعَظْـــمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ بْنُ الْوَلِيدِ الْحَنَفِيُّ *

92. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said: "Receiving your (Muslim) brother with a smile is a charitable deed. Enjoining what is commanded by the religion is a charitable deed. Prohibiting what is prohibited by the religion is a charitable deed. Guiding a man in a place he does not know is a charitable deed. Removing the pebbles, the throne, and the bones from the road is a charitable deed. And pouring of you bucket in your brother's bucket is a charitable deed." (At-Termizi).

٩٣- حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: بَيْنَا رَجُلٌ يَمْشِي فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ[1] فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هذَا مِثْلُ الَّذِي بَلَغَ بِي فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ، فَسَقَى الْكَلْبَ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا قَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ أخرجه البخاري.

93. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "While a man was walking he felt thirsty and went down into a well and drank. When he came out, he saw a dog panting and eating mud because of excessive thirst. The man said: "This dog is suffering from thirst as I have suffered." So, he (went down into the well), filled his shoe with water, caught hold of it with his teeth and climbed up and gave it to the dog to drink. Allah ﷻ thanked him for this (good) deed and forgave him." The people asked: "O Allah's Messenger! Is there a reward for us in serving (the) animals?" He replied: "Yes, there is a reward for serving any living creature."' (Bukhari)

٩٤- حَدَّثَنَا هَنَّادٌ قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْــرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَــا وَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلاثَةِ أَيَّامٍ وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

94. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "He that performed wodou' perfectly, then he came to the Friday Prayer, sat as near as possible (to the imam), and listened with calmness and attention, the sins he committed from the last Friday until that one will be forgiven, plus an extra period of three days and he that touched the pebbles, he is considered as uttering nonsense ."

٩٥- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَزَّازُ حَدَّثَنَا مَــالِكُ بْنُ أَنَسٍ ح و حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِــرِ قَطْــرِ الْمَاءِ أَوْ نَحْوَ هَذَا وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَــتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ. قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ وَأَبُو صَالِحٍ وَالِدُ سُهَيْلٍ هُوَ أَبُو صَالِحٍ السَّمَّانُ وَاسْمُهُ ذَكْوَانُ وَأَبُــو هُرَيْــرَةَ اخْتُلِفَ فِي اسْمِهِ فَقَالُوا عَبْدُ شَمْسٍ وَقَالُوا عَبْدُ اللَّهِ بْنُ عَمْرٍو وَهَكَــذَا قَــالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ وَهُوَ الأَصَحُّ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُثْمَانَ بْنِ عَفَّانَ وَثَوْبَانَ وَالصُّنَابِحِيِّ وَعَمْرِو بْنِ عَبَسَةَ وَسَلْمَانَ وَعَبْدِ اللَّهِ بْنِ عَمْــرٍو وَالصُّــنَابِحِيُّ الَّــذِي رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ لَيْسَ لَهُ سَمَاعٌ مِنْ رَسُــولِ اللَّهِ ﷺ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللَّهِ رَحَلَ إِلَى

النَّبِـيِّ ﷺ فَقُبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَالصُّنَـابِحُ بْنُ الأَعْسَرِ الأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ الصُّنَابِحِيُّ أَيْضًا وَإِنَّمَا حَدِيثُهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنِّي مُكَاثِرٌ بِكُمُ الأُمَمَ فَلا تَقْتَتِلُنَّ بَعْدِي *

95. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "When a Muslim or a believing servant performs ablution and washes his face, each sin his eyes have committed drops with the water, or with the last drop of water, or he said similar words to that effect. And when he washes his hands, each sin his hands have committed drops with the water or with the last drop of water until he comes out purified from sins."

٩٦- حَدَّثَـنَا عَلِـيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَـنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَـةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ مَا لَمْ تُغْشَ الْكَبَائِرُ قَالَ وَفِي الْبَاب عَـنْ جَابِرٍ وَأَنَسٍ وَحَنْظَلَةَ الأُسَيِّدِيِّ قَالَ أَبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

96. Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "The five prayers and the Friday prayers atone for (the sins) in between them, as long as the major sins have not been committed." (At-Termizi)

٩٧- حَدَّثَـنَا عَلِـيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَـنِ عَـنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصلاةِ بَعْدَ الصلاةِ فَذَلِكُمُ الرِّبَاطُ. وحَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ نَحْوَهُ وقَالَ

قُتَيْبَةُ فِي حَدِيثِهِ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ فَذَلِكُمُ الرِّبَاطُ ثَلاثًا قَالَ أبو عيسَى وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عَبَّاسٍ وَعَبِيدَةَ وَيُقَالُ عُبَيْدَةُ بْنُ عَمْرٍو وَعَائِشَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ الْحَضْرَمِيِّ وَأَنَسٍ قَالَ أبو عيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَلاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجُهَنِيُّ الْحُرَقِيُّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ *

97. Narrated Abu-Huraira :'The Messenger of Allah ﷺ said: "Should I guide you to what Allah effaces sins with, and raises ranks with?" They said: "Yes indeed O Messenger of Allah!." He said: "Perfecting wodou', even it is inconvenient for one of you[5], having as many paces to the mosques as you can, and waiting for the prayer after the prayer [6]."'(At-Termizi).

٩٨- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ). رواه البخاري.

98. Narrated Abu-Musa ﷺ: 'Allah's Messenger ﷺ said: "Whoever performed the two prayers (referring to Al-asr and Al-fajr) will enter Paradise." (Bukhari)

٩٩- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنَسٍ

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[5] Such as during freezing weather or when one feels pain due to using water.

[6] This means to intend performing a next prayer after performing the present one. This does not mean that one abandons the lawful means of earning living and stays in the mosque all the time. [trans.]

وَالسَّائِبِ وَابْنِ عُمَرَ قَالَ أبو عيسى حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَـدْ رُوِيَ هَـذَا الْحَدِيثُ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ بِهَذَا الإِسْنَادِ إِلا أَنَّهُ يَقُولُ عَنْ عِمْـرَانَ بْـنِ حُصَيْنٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلاةِ الْمَرِيضِ فَقَالَ صَلِّ قَائِمًـا فَـإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ حَدَّثَنَا بِذَلِكَ هَنَّادٌ حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ حُسَيْنٍ الْمُعَلِّمِ بِهَذَا الْحَدِيث قَالَ أبو عيسى وَلا نَعْلَـمُ أَحَدًا رَوَى عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوَايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ وَقَدْ رَوَى أبو أُسَـامَةَ وَغَيْرُ وَاحِدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ نَحْوَ رِوَايَةِ عِيسَى بْنِ يُونُسَ وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي صَلاةِ التَّطَوُّعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَشْعَثَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْحَسَنِ قَالَ إِنْ شَاءَ الرَّجُلُ صَلَّى صَلاةَ الـتَّطَوُّعِ قَائِمًا وَجَالِسًا وَمُضْطَجِعًا وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي صَلاةِ الْمَرِيضِ إِذَا لَمْ يَسْـتَطِعْ أَنْ يُصَـلِّيَ جَالِسًا فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ يُصَلِّي عَلَى جَنْبِهِ الأَيْمَنِ وَقَالَ بَعْضُـهُمْ يُصَلِّي مُسْتَلْقِيًا عَلَى قَفَاهُ وَرِجْلاهُ إِلَى الْقِبْلَةِ قَالَ سُفْيَانُ الثَّوْرِيُّ فِي هَذَا الْحَدِيـثِ مَنْ صَلَّى جَالِسًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ قَالَ هَذَا لِلصَّحِيحِ وَلِمَنْ لَيْسَ لَهُ عُـذْرٌ يَعْنِي فِي النَّوَافِلِ فَأَمَّا مَنْ كَانَ لَهُ عُذْرٌ مِنْ مَرَضٍ أَوْ غَيْرِهِ فَصَلَّى جَالِسًا فَلَهُ مِثْلُ أَجْرِ الْقَائِمِ وَقَدْ رُوِيَ فِي بَعْضِ هَذَا الْحَدِيثِ مِثْلُ قَوْلِ سُفْيَانَ الثَّوْرِيِّ *

99. Narrated Imran ibn Hosayn: 'I asked the Messenger of Allah ﷺ about a man's prayer while sitting and he said: "He that performed the prayer standing, is better. And he that performed the prayer sitting, he will have half the reward of the one performing it standing. And he that performed it lying down will have the half reward of the one performing it sitting."'

Some of the people of knowledge said that this Hadith refers to the voluntary prayer. Al-Hasan said: 'A man has the free choice to perform the voluntary prayer standing, sitting, or lying down.' The people of knowledge differed about the sick person who cannot perform the prayer sitting. Some of them

said that he should perform it lying down on his right side, and some others said that he should perform it lying down on his back with his feet facing qibla.

Sofyan Al-Thawri said that the Hadith that says: "And he that performed the prayer sitting, will have half the reward of the one performing it standing," refers to the one who is healthy or who that has no valid excuse [for sitting] when he performs the voluntary prayers. As for the one who is sick or has a valid excuse and performed the prayer sitting, he will have the same reward as the one performing it standing.

١٠٠- عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ). رواه البخاري.

100. Narrated Jaber ibn Abdullah (may Allah be pleased with them): 'The Prophet ﷺ said: "Enjoining all that is just is a giving in charity."' (Bukhari)

١٠١- عَنْ أَنَسٍ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (ما مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسانٌ، أَوْ بَهِيمَةٌ، إِلاَّ كانَ لَهُ بِهِ صَدَقَةٌ). رواه البخاري.

101. Narrated Anas ibn Malek ﷺ: 'Allah's Messenger ﷺ said: "There is none amongst the Muslims who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it, but it is regarded as a charitable gift from him."' (Bukhari)

١٠٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: قالَ رَسُولُ اللهِ ﷺ: (أَرْبَعُونَ خَصْلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، ما مِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجاءَ ثَوَابِها، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللهُ بِهَا الْجَنَّةَ). رواه البخاري.

102. Abdullah ibn Amr (may Allah be pleased with them) narrated that Allah's Messenger ﷺ said: "There are forty good qualities (virtuous deeds) and the best of them is the Maneehah[7] of a goat, and anyone who does one of these virtuous deeds hoping for Allah's Reward, with firm confidence that he will get it, then Allah will admit him into Paradise because of it." (Bukhari)

١٠٣- عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجَاءَهُ رَجُلاَنِ، أَحَدُهُما يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِ ﷺ : (أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مالًا فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ). رواه البخاري.

103. Narrated Uday ibn Hatem ﷺ: 'While I was sitting with Allah's Messenger ﷺ two people came to him, one of them complained about his poverty and the other complained about the prevalence of robberies. Allah's Messenger ﷺ said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Madina) without any guard. And regarding poverty, the Hour (the Day of Judgment) will not be established until one of you walks

[7] Al Maneehah is giving a goat, ewe, or a camel to some one for them to drink its milk. Al Maneehah is to be returned to its original owner.

around with a charitable donation and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah ﷻ and there will be neither a screen nor an interpreter between him and Allah ﷻ. Allah will ask him: "Have I not given you wealth?" He will reply in the affirmative. Allah ﷻ will further ask: "Have I not sent a Messenger to you?" And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire and he will look to his left and will see nothing but Hellfire. So let each one of you save himself from Hellfire, even by giving half of a dried-date (in charity). And if you do not find a half of a dried-date (to give in charity), then (you can do it through saying) a kind word to your Muslim brother."' (Bukhari)

١٠٤- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ:عَنِ النَّبِيِّ ﷺ قَالَ: (عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ). فَقَالوا: يَا نَبِيَّ اللهِ، فَمَنْ لَمْ يَجِدْ قَالَ: (يَعْمَلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ). قَالُوا: فَإِنْ لَمْ يَجِدْ قَالَ: (يُعِينُ ذَا الحَاجَةِ المَلْهُوفَ). قَالُوا: فَإِنْ لَمْ يَجِدْ قَالَ: (فَلْيَعْمَلْ بِالمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ). رواه البخاري.

104. Narrated Abu-Musa ؓ: 'The Prophet ﷺ said: "Every Muslim has to give in charity. The people asked: "O Allah's Prophet! If someone has nothing to give, what should he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot do even that? " He replied: "He should help the one needing help." Then the people asked: "If he cannot do that?" He replied: "Then he should perform all that is good (i.e. enjoin what is just (Islamic Monotheism, and all that Islam has ordained)) and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islam has forbidden) and these will be regarded as charitable deeds."' (Bukhari)

١٤ ـ باب فى الاقتصاد فى الطاعة

Chapter (14)

About Moderation in the Acts of Obedience

[Islam is the religion of moderation and ease. It is the religion that gives the body and the spirit their due rights. A Muslim is forbidden to neglect his lawful desires that support him to worship Allah ﷻ moderately.

The Muslim should work for the Hereafter as if he could die the next day and he should work for his life as if he could live forever. Thus, moderation in the acts of worship and in enjoyment of the worldly delights is ordered by Islam.

Those who go to the extremes are liable to go astray and are not liable to reach the destination they hope for.

Allah ﷻ mentions this in His Book, The Noble Koran, which narrates to us what the wise men said to Qaroon (Korah):

﴿ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللهَ لاَ يُحِبُّ الْفَرِحِينَ (٧٦) وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الآخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن كَمَا أَحْسَنَ اللهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِي الأَرْضِ إِنَّ اللهَ لاَ يُحِبُّ الْمُفْسِدِينَ (٧٧) ﴾ (القصص ٧٦-٧٧)

"Verily, Qaroon (Korah) was of Moses people, but he behaved arrogantly towards them. And We gave him of the treasures that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not rejoice (with ungratefulness to Allah's Favors). Verily! Allah likes not the jubilant (with ungratefulness to

Allah's Favors). * But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the those who do mischief. *" (28: 76-77)

The Noble Koran wonders about those who deprive themselves from enjoyment of the wholesome things that Allah ﷻ has permitted them to enjoy, drawing their attention to the fact that only unwholesome things along with open and concealed lewdness are forbidden. The Noble Koran says:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وكُلُوا وَاشْرَبُوا وَلاَ تُسْرِفُوا إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (٣١) قُلْ مَنْ حَرَّمَ زِينَةَ اللهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الأَيَاتِ لِقَوْمٍ يَعْلَمُونَ (٣٢) قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللهِ مَا لاَ تَعْلَمُونَ (٣٣) ﴾ (الأعراف ٣١-٣٣)

"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying (and going round Ka'aba), and eat and drink, but waste not through extravagance. Certainly, He (Allah) likes not those who waste through extravagance. * Say (O Muhammad!): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and the wholesome sustenance (He has provided you with)?" Say: "They are, in the life of this world, for those who believe (and) exclusively for them (the believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We expound the verses in detail for people who have knowledge. * Say: (O Muhammad!): "(But)

the things that my Lord has indeed forbidden are Al-fawahish (the great evil sins, every kind of unlawful sexual intercourse and the like) whether committed openly or secretly, unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."" (7: 31-33)

Some of those who proscribe what Allah ﷻ has legalized abandon wealth under the false claim that it is evil for man to have wealth. The Messenger of Allah ﷺ refutes their allegation in the following Hadith compiled by Ibn Majah:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ عَنْ أَبِيهِ عَنْ عَمِّهِ قَالَ كُنَّا فِي مَجْلِسٍ فَجَاءَ النَّبِيُّ ﷺ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ فَقَالَ لَهُ بَعْضُنَا نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ فَقَالَ أَجَلْ وَالْحَمْدُ لِلَّهِ ثُمَّ أَفَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى فَقَالَ لَا بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى وَالصِّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ *

Narrated Abdullah ibn Khobayb from his cousin: 'Once, we were sitting and the Prophet ﷺ came with some traces of water on his hair. We said: "We see you in good mood today." The Prophet ﷺ said: "Indeed, this true." The people started talking about riches and the Messenger of Allah ﷺ said: "There is no harm in wealth as long as one fears Alla h ﷻ. There is no harm in health as long as one fears Allah ﷻ. And being contended is of blessing."'

This Hadith shows that the Muslim is permitted to possess any property under the following conditions:

1. That they are earned lawfully (i.e. he should not to go to the extreme and steals them, etc.). At the same time, he is forbidden from slackening in obtaining legitimately earned property.

2. That they should be used lawfully (i.e. he should not to go to the extreme and use them wastefully or withhold them).3. That any due zakat should be paid on them.

In the following Hadith, the Messenger of Allah ﷺ sheds light about this subject. The Hadith says:

حَدَّثَـــنَا بِشْـــرُ بْنُ هِلالٍ الصَّوَّافُ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَـــارِقٍ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ يَأْخُذُ عَنِّي هَؤُلاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ قَـــالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ وَالْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا هَكَذَا رُوِيَ عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا لَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ وَرَوَى أَبُو عُبَيْدَةَ النَّاجِيُّ عَنِ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

Narrated Abu-Huraira : 'The Messenger of Allah ﷺ said: "Who takes these words to act on them or teach others to act on them?"Abu-Huraira said: "I take them Messenger of Allah!"'Abu-Huraira said: 'The Messenger of Allah ﷺ held me by the hand and counted five things. He said: "Ward off the prohibitions, so that you would be one of those who worship Allah ﷻ much. Be satisfied with what Allah ﷻ gives you, so that you would be the richest among people. Treat you neighbor kindly, so that you would be a believer. Love for other people what you love for yourself, so that you would

be a Muslim. And do not laugh much for laughing much deadens the heart."

Seeing the acts of worship of the Messenger of Allah ﷺ whose past and future misdeeds were forgiven, some companions feared lest they would be deprived of the high ranks in paradise, so they decided to abandon worldly delights totally. When the Messenger of Allah ﷺ heard about this he forbade them to do so, as the following Hadith states:

عَنْ أَنَسِ بْنِ مالِكٍ ﷺ قالَ: جَاءَ ثَلاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غَفَرَ اللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ فَقالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ وَقالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ لكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي). البخاري.

Narrated Anas ibn Malek ﷺ: 'A group of three men came to the houses of the wives of the Prophet ﷺ to ask what he acts of worship performs. When they were informed about this, they considered their worship to be insufficient and said: "How far we are from the Prophet ﷺ and his past and future sins have been forgiven." Then one of them said: "I will forever offer prayer the whole night through." The other said: "I will observe fasting for a whole year and I will not break my fasting." The third said: "I will keep away from women and will never marry." Allah's Messenger ﷺ came to them and said: "Are you the people who said such and such? By Allah, I am more submissive to Allah and more afraid of Him than you. Yet I observe fasting and break fasting. I offer

prayer and I also sleep, and I marry women. So he who does not follow my Sunna (legal ways) in religion is not from me (i.e. he is not one of my followers).'" (Bukhari)

Now, let us see what Imam Al-Nawawi compiled in this regard.]

Allah ﷻ said:

﴿ طه (١) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢) ﴾ (طه ١-٢)

"Ta Ha * We have not sent down the Koran unto you (O Muhammad!) that you would be distressed *" (20: 1-2) And

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ (البقرة ١٨٥)

"The month of Ramadhan, in which was revealed the Koran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sighted (the crescent on the first night of) the month (of Ramadhan, i.e. he is present in his homeland and he is not traveling), must observe fasting that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasting must be made up for) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), a nd that you must magnify Allah for having guided you so that you may be grateful to Him. *" (2": 185)

١٠٥- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: (مَنْ هَذِهِ). قَالَتْ: فُلاَنَةُ، تَذْكُرُ مِنْ صَلاَتِهَا، قَالَ: (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لاَ يَمَلّ اللهُ حَتَّى تَمَلّوا). وَكَانَ أَحَبّ الدّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ. رواه البخاري.

105. Narrated A'isha (may Allah be pleased with her): 'Once the Prophet ﷺ came while a woman was sitting with me. He said: "Who is she?" I replied: "She is so and so, and told him about her (excessive) praying." He said (disapprovingly): "Do (good) deeds that are within your capacity, (without being overtaxed) as Allah ﷻ does not cease from giving rewards until you cease in doing good deeds. And the most loved acts of worship to Allah ﷻ are those that are done regularly."' (Bukhari)

١٠٦- عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي). البخاري.

106. Narrated Anas ibn Malek ﷺ: 'A group of three men came to the houses of the wives of the Prophet ﷺ to ask what he acts of worship performs. When they were informed about this, they considered their worship to be insufficient and said: "How far we are from the Prophet ﷺ and his past and future

sins have been forgiven." Then one of them said: "I will forever offer prayer the whole night through." The other said: "I will observe fasting for a whole year and I will not break my fasting." The third said: "I will keep away from women and will never marry." Allah's Messenger ﷺ came to them and said: "Are you the people who said such and such? By Allah, I am more submissive to Allah and more afraid of Him than you. Yet I observe fasting and break fasting. I offer prayer and I also sleep, and I marry women. So he who does not follow my Sunna (legal ways) in religion is not from me (i.e. he is not one of my followers).''' (Bukhari)

١٠٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ رَسُولُ اللهِﷺ : (لَنْ يُنْجِيَ أَحَدًا مِنكُمْ عَمَلَهُ). قالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ قالَ: (وَلاَ أَنَا، إلاَّ أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ، سَدِّدُوا وقارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا). رواه البخاري.

107. Narrated Abu-Huraira : 'Allah's Messenger ﷺ said: "The deeds of anyone of you will not save you (from the (Hellfire)." They said: "Even you (will not be saved by your deeds), O Allah's Messenger?" He said: "No, even I (will not be saved) unless and until Allah protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely, and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night. So, cling to moderation that you would reach your destination. So, cling to moderation that you would reach your destination.''' (Bukhari)

١٠٨- عَنْ أَنَسِ بْنِ مالِكٍ ﷺ قَالَ: دَخَلَ النَّبِيّﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: (ما هذَا الْحَبْلُ). قَالُوا: هذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِي ﷺ : (لا، حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ). رواه البخاري.

108. Narrated Anas ibn Malek ﷺ: 'Once the Prophet ﷺ entered and saw a rope hanging in between its two pillars. He said: "What is this rope?" They said: "It is a rope for Zyinab who, when she feels tired (while performing the voluntary prayer) she supports herself with it." The Prophet ﷺ said: "Remove the rope. You should offer the prayer (At-Tahajjod prayer) as long as you feel able, and when you get tired, sit down." (Bukhari)

١٠٩- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ). رواه البخاري.

109. Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ said: "If anyone of you felt drowsy while offering the prayer, he should go to bed (sleep) until his slumber is over, for if one is praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."' (Bukhari)

١١٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَخَفِّ النَّاسِ صَلاَةً فِي تَمَامٍ قَالَ أبو عِيسَى وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَاسْمُ أَبِي عَوَانَةَ وَضَّاحٌ قَالَ أبو عِيسَى سَأَلْتُ قُتَيْبَةَ قُلْتُ أَبُو عَوَانَةَ مَا اسْمُهُ قَالَ وَضَّاحٌ قُلْتُ ابْنُ مَنْ قَالَ لا أَدْرِي كَانَ عَبْدًا لامْرَأَةٍ بِالْبَصْرَةِ * الترمذى.

110. Narrated Anas ibn Malek : 'The Messenger of Allah ﷺ was one of those who performed the prayer extremely briefly, yet it was the most perfect prayer.' (At-Termizi)

١١١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ حَدَّثَنَا أَبُو الْعُمَيْسِ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ آخَى رَسُولُ اللَّهِ ﷺ بَيْنَ سَلْمَانَ وَبَيْنَ أَبِي الدَّرْدَاءِ فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ مَا شَأْنُكِ مُتَبَذِّلَةً قَالَتْ إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا قَالَ فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرَّبَ إِلَيْهِ طَعَامًا فَقَالَ كُلْ فَإِنِّي صَائِمٌ قَالَ مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ قَالَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ لِيَقُومَ فَقَالَ لَهُ سَلْمَانُ نَمْ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ نَمْ فَنَامَ فَلَمَّا كَانَ عِنْدَ الصُّبْحِ قَالَ لَهُ سَلْمَانُ قُمِ الآنَ فَقَامَا فَصَلَّيَا فَقَالَ إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِرَبِّكَ عَلَيْكَ حَقًّا وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ فَأَتَيَا النَّبِيَّ ﷺ فَذَكَرَا ذَلِكَ فَقَالَ لَهُ صَدَقَ سَلْمَانُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو الْعُمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللَّهِ وَهُوَ أَخُو عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيُّ * الترمذى.

111. Narrated Abu-Johayfa: 'The Messenger of Allah ﷺ made a contract of brother Hud between Salman and Abu Al-Darda'a. When Salman visited Abu Al-Darda'a, he saw Umm Al-Darda'a looking unsightly. He asked her about her state and she replied: "Your brother Abu Al-Darda'a has abandoned the worldly delights."' Abu-Johayfa said: 'When Abu Al-Darda'a came he prepared food and served it to Salman and said: "Eat for I am fasting." Salman said: "I will never eat until you eat."' Abu-Johayfah said: 'So they ate. During the night Abu Al-Darda'a rose to perform the voluntary night prayer. Salman said to him: "Sleep." So he slept. After some time he got up once again to perform the voluntary night prayer, Salman said to him: "Sleep." So he slept. When it was just before dawn Salman said to him: "Get up now," and they performed the voluntary night prayer. Then, Salman said to him: "Indeed, your soul has a right on

you, your Lord has a right on you, your guest has a right on you, and your spouse has a right on you, so give each one their due right." They came to the Prophet ﷺ and mentioned this to him. The Prophet ﷺ said: "Salman has told the truth." (At-Termizi)

١١٢- حديث عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ أَنّي أَقُولُ، وَاللهِ لأَصُومَنَّ النَّهَارَ وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ[1] فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، بِأَبِي أَنْتَ وَأُمّي قَالَ: فَإِنَّكَ لاَ تَسْتَطِيعُ ذلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلاَثَةَ أَيّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذلِكَ مِثْلُ صِيَامِ الدَّهْرِ قُلْتُ: إِنّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ قُلْتُ: إِنّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ قَالَ: فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، فَذَلِكَ صِيَامُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَهُوَ أَفْضَلُ الصِّيَامِ فَقُلْتُ: إِنّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ فَقَالَ النَّبِيّ ﷺ : لاَ أَفْضَلَ مِنْ ذلِكَ أخرجه البخارى.

112. Narrated Abdullah ibn Amr (may Allah be pleased with them): 'Allah's Messenger ﷺ was informed that I had taken an oath to fast daily and to pray (the whole night) throughout my life (so Allah's Messenger ﷺ came to me and asked whether it was correct) and I replied: "Let my parents be sacrificed for you! For truly, I have said so." The Prophet ﷺ said: "You should not do that. Fast for few days and then stop it for few days, pray, and sleep. Fast three days a month, as the reward of a good deed is multiplied ten times and that will be equal to one year of fasting." I replied: "I can bear more than that." The Prophet ﷺ said to me: "Fast one day and give up fasting two days." I replied: "I can bear more than that." The Prophet ﷺ said: "Then Fast every other day. That is the fasting of Prophet David ﷺ and that is the best fasting." I

said: "I have the power to fast more than that." The Prophet ﷺ said: "There is no better fasting than that." (Bukhari)

١١٣ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ قَالَ ح وحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ حَدَّثَنَا سَيَّارٌ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ الْمَعْنَى وَاحِدٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ حَنْظَلَةَ الْأُسَيِّدِيِّ وَكَانَ مِنْ كُتَّابِ النَّبِيِّ ﷺ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الْأَزْوَاجِ وَالضَّيْعَةِ نَسِينَا كَثِيرًا قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكَ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَانْطَلَقْنَا فَلَمَّا رَآهُ رَسُولُ اللَّهِ ﷺ قَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيَ عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحَتْكُمُ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ وَسَاعَةٌ وَسَاعَةٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

113. Hanzala Al-Osayyidi, who was one of the scribes of the Messenger of Allah ﷺ, said that he passed by Abu-Bakr weeping. Abu-Bakr said to him: "What is wrong with you Hanzala!" Hanzala said: "Hanzala has committed hypocrisy Abu-Bakr ! When we are with the Messenger of Allah ﷺ he reminds us of Paradise and Hellfire, as if we see them with our own eyes, but when we return to our wives and possessions we forget much." Abu-Bakr said: "By Allah, we suffer the same. So, let us go to the Messenger of Allah ﷺ." We went to the Messenger of Allah ﷺ. When he saw us he said: "What is wrong with you Hanzala!" Hantzala said: "Hanzala has committed hypocrisy Messenger of Allah! When we are with you Messenger of Allah, you remind us of Paradise and Hellfire, and

it is as if we see them with our own eyes, but when we return to our wives and possessions we forget much." Hanzala said: "The Messenger of Allah ﷺ said: "Had you clung to the state you leave me, the angels would shake hands with you in your seats, pathways, and on your beds. But Hanzala! One should fulfill his obligations (to give the due rights of Allah ﷻ to Him, etc.)."' (At-Termizi)

١١٤- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ، نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ، وَلاَ يَسْتَظِلَّ، وَلاَ يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ: (مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ). رواه البخاري.

114. Narrated Ibn Abbas (may Allah be pleased with them): 'While the Prophet ﷺ was delivering a speech, he saw a man standing up, so he asked about that man. They said: "It is Abu-Israel who has vowed that he will stand and never sit down, and he will never come into the shade, nor speak to anybody, and will always fast. The Prophet ﷺ: "Order him to speak and tell him to come into the shade, and make him sit down, but let him complete his fast. (Bukhari)

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١٥ ـ باب فى المحافظة على الأعمال

Chapter(15)

About Continuing to do Good Deeds

Allah ﷻ said:

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah) to be affected by Allah's Reminder (this Koran), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Torah) and Al-Injeel before (i.e. the Jews and the Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. *" (57: 16) And

﴿ ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ٢٧)

"Then, We sent after them Our Messengers; and We sent Jesus, son of Mary, and gave him Al-Injeel. And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism that they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the correct observance. So We gave those among them who believed, their (due) reward, but many of them are rebellious. *" (57: 27) And

﴿ وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (النحل ٩٢)

"And be not like the one who undoes the thread that she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be given superiority over another. Allah only tests you by this (i.e. who obeys Allah and fulfils Allah's Covenant and who

disobeys Allah and breaks Allah's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ. *" (16: 92) And

﴿ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴾ (الحجر ٩٩)

"And worship your Lord until there comes unto you the certainty (death). *"(15: 99)

١١٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدٍ الْقَارِيِّ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْمَكِّيُّ وَرَوَى عَنْهُ الْحُمَيْدِيُّ وَكِبَارُ النَّاسِ*

As to the Hadiths, we mention the following:

115. Narrated Omar ibn Al-Khattab: 'The Messenger of Allah ﷺ said: "He that overslept and did not serve his Hizb[8] or a part of it and recited it between the time of performing Al-Fajr and Ath-Thohr Prayers, it will be recorded for him as if he had recited it by night."'

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[8] Al Hizb, literally means party. It has two meanings in the Islamic terms: a) One half of a Joz' of the Noble Koran. The Koran is divided into thirty Joz's. b) What a Muslim abides to of good deeds, i.e. reciting the Noble Koran, doing any form of remembrance of Allah such as At-Tasbeeh, At-Tahmeed, At-Tahleel, or doing good deeds such as performing a specific number of Raka'as voluntarily, for the sake of Allah. This is what is meant here.

١١٦- عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: (يَا عَبْدَ اللهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ). رواه البخاري.

116. Narrated Abdullah ibn Amr ibn Al-A'as (may Allah be pleased with them): 'Allah's Messenger ﷺ said to me: "O Abdullah! Do not be like so-and-so who used to offer (Al-Tahjjod prayer) and then slackened from performing it."'(Bukhari)

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١٦ ــ باب فى الأمر بالمحافظة على السنة وآدابها

Chapter (16)

About Acting upon Sunna[9]

[A Muslim should submit and respond to whatever is imposed by the Noble Koran and Sunna, even if that matter contradicts his personal wishes and whims. He must respond to the commandments of Allah ﷻ and His Messenger ﷺ. A believer finds it easy to say:

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (النور ٥١)

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[9] Sunna, the traditions conveyed to us from the Prophet Muhammad ﷺ comprising his sayings, deeds, and his tacit approval of some actions. It explains and integrates with the Noble Koran., so no one can understand Islam, except through Sunna. The duties of Islam are mentioned generally in the Noble Koran, but Sunna explains how to perform them. The Noble Koran does not explain to us how to perform the prayer, how to pay zakat (i.e. what articles of properties are subject to zakat), etc. (Dr. Reda if this is not a translation, it needs tidying up!)

"The only saying of the faithful believers, when they are called to Allah (His Words, the Koran and Sunna) and His Messenger (Sunna), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).*" (24: 51)

Thus, the behavior of a Muslim should comply with the instructions of Islam and he is to abandon whatever contradicts them. He should dress in the way ordered by Islam, eat in the way ordered by Islam, sleep in the way ordered by Islam, etc.

This guarantees that his actions would be acts of worship, which deserves reward from Allah ﷻ even if they were done to satisfy a human desire.

حَدَّثَنَا هَنَّادٌ وَأَبُو زُرْعَةَ وَغَيْرُ وَاحِدٍ قَالُوا أَخْبَرَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ عَنْ هِلالِ ابْنِ مِقْلاصٍ الصَّيْرَفِيِّ عَنْ أَبِي بِشْرٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي سُنَّةٍ وَأَمِنَ النَّاسُ بَوَائِقَهُ دَخَلَ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ هَذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ قَالَ وَسَيَكُونُ فِي قُرُونٍ بَعْدِي قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ حَدَّثَنَا عَبَّاسٌ الدُّورِيُّ حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلا مِنْ حَدِيثِ إِسْرَائِيلَ وَلَمْ يَعْرِفِ اسْمَ أَبِي بِشْرٍ * الترمذى.

For such an end, the Messenger of Allah ﷺ said:

Narrated Abu-Sa'eed Al-Khudri: 'The Messenger of Allah ﷺ said: "He that earned (his livelihood) lawfully, behaved in accordance with Sunna, and the people are rendered safe from his harm, would be admitted into Paradise." A man said:

"There are many people who do so?" The Messenger of Allah ﷺ said: "And it will be existent in generations after me."

Based on this, we should comply with Sunna so that our deeds will be accepted.

Now, let us see what Imam Al-Nawawi compiled to explain this topic.]

Allah ﷻ said:

﴿ مَا أَفَاءَ اللهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لاَ يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (الحشر ٧)

"What Allah gave as booty (Al Fay'[10]) to His Messenger from the people of the townships, it is for Allah, His Messenger, the kindred (of Messenger ﷺ), the orphans, the needy, and the wayfarer, in order that it may not become a fortune dealt with by few of the rich people among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it). And fear Allah, verily Allah is Severe in punishment .*" (59: 7) And

﴿ وَمَا يَنطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى (٤) ﴾ (النجم ٣-٤)

"Nor does he (the Prophet Muhammad ﷺ) speak of (his own) desire. * It is only a Revelation revealed. *" (53: 3-4) And

[10] Al Fay' differs from booty. The former comprises any revenue that came to the Muslim public treasury without any fighting. Booty is what is taken from the enemies through war.

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad!): "If you (truly) love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. *" (3: 31) And

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللهَ كَثِيرًا ﴾ (الأحزاب ٢١)

"Indeed, in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (meeting with) Allah, (for him who believes in) the Last Day, and for him who remembers Allah much. *" (33: 21) And

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ (النساء ٦٥)

"But no, by your Lord, they can have no faith, until they make you (O Muhammad!) a judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. *" (4: 65) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ if you believe in Allah

and in the Last Day. That is better and more suitable for final determination *" S: 4-59.

Commenting on the last verse, the people of knowledge say that what is meant is the Book of Allah ﷻ and Sunna of the Prophet ﷺ.

﴿ مَــنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴾
(النساء ٨٠)

This is confirmed by other verses:

"He who obeys the Messenger (Muhammad ﷺ) has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad!) a watcher over them. *" (4: 80) And

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلاَ الإِيمَانُ وَلَكِــن جَعَلْــنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٢) صِرَاطِ اللهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ أَلاَ إِلَى اللهِ تَصِيرُ الأُمُورُ (٥٣) ﴾ (الشورى ٥٢- ٥٣)

"And thus, We have sent to you (O Muhammad!) a Revelation, and a Mercy of Our Command. You knew not what is the Book, nor what is faith (before revealing this to you). But We have made it (this Koran) a light wherewith We guide whosoever of Our servants We will. And verily, you (O Muhammad!), most surely, guide (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end are to Allah. *" (42: 52-53) And

﴿ لاَ تَجْعَلُــوا دُعَــاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللهُ الَّذِينَ يَتَسَــلَّلُونَ مِــنكُمْ لِــوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ (النور ٦٣)

"Make not the calling out to the Messenger (Muhammad ﷺ) among you as your calling out to one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permi ssion to leave, from the Messenger ﷺ). And let those who oppose the Messenger's commandment (i.e. his Sunna) beware, lest some trial befall them or a painful torment be inflicted on them. *" (24: 63) And

﴿ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللهِ وَالْحِكْمَةِ إِنَّ اللهَ كَانَ لَطِيفًا خَبِيرًا ﴾ (الأحزاب ٣٤)

"And remember (O you the members of the Prophet's family the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikma (i.e. Prophet's Sunna) Verily, Allah is Ever Most Courteous, Well-Acquainted with all things. *" (33: 34)

It is obvious that the verses to this effect are numerous. As to the Hadiths, we mention the following examples:

١١٧- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ أخرجه البخاري.

117. Narrated Abu-Huraira (may Allah be pleased with him): 'The Prophet ﷺ said: "Leave me (don't ask me about things which I don't mention or explain to you) as long as I leave you, for, the people who were before you were ruined

because of their (excessive) questions and their differences with their Prophets. So, if I forbid you from something then keep away from it. And if I order you to do something then, do of it as much as you can." (Bukhari)

١١٨- عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلافًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.* الترمذى.

118. Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent speech that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is the speech of a man who will depart from this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you fear Allah and hear and obey, even if an Ethiopian slave is your ruler. For, he of you will live long, will see great disputes. And keep away from the innovated practices, for they are misleading. He of you would witness this let him adhere to the Sunna of mine and that of the rightly guided caliphs. Stick to it firmly." (At-Termizi)

١١٩- عَــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (كُلُّ أُمَّتِي يَدْخُلُــونَ الجَــنَّةَ إِلاَّ مَــنْ أَبى). قَالُوا: يَا رَسُولَ اللهِ، وَمَنْ يَأْبى قَالَ: (مَنْ أَطَاعَنِي دَخَلَ الجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبى). رواه البخاري.

119. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "All my followers will enter Paradise except those who refuse." They said: "O Allah 's Messenger! Who will refuse?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).'" (Bukhari)

١٢٠- عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ) رواه البخاري.

120. Narrated Al-No'aman ibn Basheer ﷺ: 'The Prophet (pbuh) said: "Straighten your rows or Allah will alter your faces."' (Bukhari)

١٢١- عَنْ أَبِي مُوسى ﷺ قال: احْتَرَقَ بَيْتٌ بِالمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيَّ ﷺ، قال: (إِنَّ هذهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ). رواه البخاري.

121. Narrated Abu-Musa ﷺ" 'One night a house in Madina was burnt along with its occupants. The people informed the Prophet ﷺ about them and he said: "This fire is indeed your enemy, so whenever you go to bed, put it out (to protect yourselves).'" (Bukhari)

١٢٢- عَنْ أَبِي مُوسى ﷺ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ مَا بَعَثَنِي اللهُ بِهِ مِنَ الْهُدَى وَالعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ المَاءَ، فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ المَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ). رواه البخاري.

122. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which were fertile soil that absorbed the rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah benefited the people therewith. They utilized it for drinking, (watering their animals, irrigating their fields for cultivation, etc.). (And) a portion of it was swampy that could neither hold water nor bring forth vegetation (and that land gave no benefits). The first is the example of the person who comprehends Allah 's Religion (Islam) and derives benefit (from the knowledge) which Allah ﷻ has revealed through me, learns it, then, teaches it to others. The (last example is that of a) person who does not care for it and does not take Allah 's Guidance revealed through me (He is) like that barren land." (Bukhari)

١٢٣- عَـن ابْـنِ عَـبّاسٍ رَضِـيَ اللهُ عَـنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: (إنَّكُمْ مَحْشُورُونَ حُفَاةً عُرَاةً غُرْلًا، ثُمّ قَرَأَ: (كَمَا بَدَأْنَا أَوّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إنّـا كُـنّا فاعِلِيـنَ). وَأَوّلُ مَـنْ يُكْسى يَوْمَ الْقِيامَةِ إبْرَاهِيمُ، وَإنَّ أُنَاسًا مِنْ أَصْـحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشّمَالِ، فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيُقالُ: إنّهُمْ لَمْ يَـزَالُوا مُرْتَدِّيـنَ عَلَـى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كما قالَ الْعَبْدُ الصّالِحُ: (وَكُنْتُ عَلَيْهِمْ شَهِيدًا ما دُمْتُ فِيهِمْ) إلَى قَوْلِهِ: (الحكِيمُ)). رواه البخاري.

123. Narrated Ibn Abbas (may Allah be pleased with them): 'The Prophet ﷺ said: "You will be gathered (on the Day of Judgment), barefooted, naked and not circumcised." He then recited:

﴿ يَـومَ نَطْـوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴾ (الأنبياء ١٠٤)

"And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it. *" (21: 104)

﴿إِن تُعَذِّبْهُـمْ فَـإِنَّهُمْ عِـبَادُكَ وَإِن تَغْفِـرْ لَهُـمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة ١١٨)

The Messenger of Allah ﷺ added: "The first to be dressed on the Day of Resurrection, will be Abraham. Some of my companions will be taken towards the left side ((i.e. to Hellfire), and I will say: 'My companions ! My companions!' It will be said: 'They were renegades after you had left them.' Then I will say as the pious servant of Allah, Jesus ﷺ said: 'If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise. *'"" (5: 118)

* * *

١٧ ــ باب فى وجوب الانقياد لحكم الله ﷻ

Chapter (17)

About Properly Accepting Allah's Judgment

Allah ﷻ said:

﴿ فَـلاَ وَرَبِّـكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ (النساء ٦٥)

"But no, by your Lord, they can have no faith, until they make you (O Muhammad!) a judge in all disputes between

them, and find in themselves no resistance against your decisions, and accept (them) with full submission. *"(4: 65) And

﴿ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (النور ٥١)

"The only saying of the faithful believers, when they are called to Allah (His Words, the Koran and Sunna) and His Messenger (Sunna), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). *" (24: 51)

As to the Hadiths, it is sufficient to refer to the following Hadith.

١٢٤ حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: دَعُونِي مَا تَرَكْتُكُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ أخرجه البخاري.

124 Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Leave me (don't ask me about things which I don't mention or explain to you) as long as I leave you, for, the people who were before you were ruined because of their (excessive) questions and their differences with their Prophets. So, if I forbid you something then keep away from it. And if I order you to do something then, do of it, as much as you can."' (Bukhari)

١٨ ـ باب فى النهى عن البدع ومحدثات الأمور

Chapter(18)

About Forbidding Innovation (Foundationless Religious Practices)

[Allah ﷻ said:

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللهَ غَفُورٌ رَّحِيمٌ ﴾
(المائدة ٣)

"Forbidden to you (for food) are dead animals, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering, (i.e. that has been slaughtered as a sacrifice for other besides Allah, or that has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by a goring of horns, and that which has been (partly) eaten by a wild animal, - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nosob (stone altars). (Forbidden) also is to use arrows for seeking luck or a decision; (all) that is disobedience to Allah and (major) sin). This day, those who disbelieved have given up all hope of your religion; fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favo r upon you, and have chosen for you Islam as your religion. But

as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful. *" (5: 3)

It is obvious that a perfectly composed or manufactured object is a perfect produce. A perfect produce is disfigured or destroyed by any interference to it component parts. Suppose an unskilled painter attempted to add or remove anything from a perfectly painted picture. What would be the result? The answer would be that the picture could be disfigured or destroyed.

The same applies to this religion. Innovation drives out Sunna (the foundation that that should be kept intact).

Based on this we should act only upon the pur e commandments of Islam. We should not invent anything that spoils the purity of this religion. We have received this religion as pure as the water that descends from the sky, and any intervention with the aim of addition or omission destroys the religion. It is said that a disobedient one is forgiven because he will return to the truth when it is clarified to him. But an innovator in the religion, thinks that what he has innovated is 'good', hence he is not liable to abandon it and thus, he would die while believing in it. In this way he loses his religion.

Now, let us proceed to what Imam Al-Nawawi compiled in this concern.]

Allah ﷻ said:

﴿ فَذَلِكُمُ اللهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَ ﴾
(يونس٣٢)

"Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? *" (10: 32) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ if you believe in Allah and in the Last Day. That is better and more suitable for final determination. *" (4: 59) And

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾ (الأنعام ١٥٣)

"And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will take you away from His Path. This He has ordained for you that you may become God-fearing people. *" (6: 153) And

﴿ قُلْ إِن كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad!) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Koran and Sunna), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful. *" (3: 31)

١٢٥ حديث عَائِشَةَ ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدّ أخرجه البخاري.

125 Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ said: "If someone innovated something

that is not present in our religion (of Islamic Monotheism) then that thing will be rejected."' (Bukhari)

١٢٦ حديث أنس، عَنِ النَّبِيِّ ﷺ قَالَ: بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ أخرجه البخاري.

126 Narrated Anas ﷺ: 'Allah's Messenger ﷺ said: "I (have been sent) and the Hour (is at hand) as these two (fingers)."' (Bukhari)

١٢٧ وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلاَ صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ وَمَسَّاكُمْ ، وَيَقُولُ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ، وشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ رَوَاهُ مُسْلِمٌ

وَفِيْ رِوَايَةٍ لَهُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَومَ الجُمُعَةِ: يَحْمَدُ اللَّهَ، وَيُثْنِيْ عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلاَ صَوتُهُ

وَفِـيْ رِوَايَـةٍ لَـهُ: مَـنْ يَهْدِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ وَلِلنَّسَائِيِّ: وَكُلَّ ضَلاَلَةٍ فِي النَّارِ

127 Narrated Jaber ibn Abdullah (may Allah be pleased with them): 'Whenever Allah's Messenger ﷺ delivered a Khotbah (a religious talk), his eyes would become red, his voice rose, and his anger become violent, as if he was like one warning an army and saying: "The enemy has made a morning attack on you. The enemy has made an evening attack on you." He ﷺ (would also say: "Amma Ba'ad (To proceed), the best of speech is embodied in the Book of Allah, and the best of guidance is the guidance of Muhammad. And what renders affairs most evil are their innovations and all innovations are delusion."' (Muslim)

And in the version compiled by Imam Muslim: "It was the Prophet's Khotbah on Friday. He was to praise Allah and afterward tell it. Indeed his voice was raised."

And in another version of Muslim: "Whom Allah guides, no one can get astray; and whom Allah leads astray, no one can guide," and in the version of An -Nasa'i: "All error will lead to the Fire."

١٢٨ عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. * الترمذى.

128 Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent sermon that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is a sermon of a man who will depart this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you fear Allah and hear and obey even if an Ethiopian slave is your ruler. For, he of you who will live long, will see great disputes. And keep away from the innovated practices, for they are misleading. He of you would contemporize this let him adhere to the Sunna of mine and that of the rightly guided caliphs. Bite on it with the molars." (At-Termizi)

١٩ ــ باب في من سن سنّة حسنة

Chapter (19)

About Reviving an Act of Sunna

[We know that we should avoid innovation in Allah's religion and we are ordered to revive Sunna of the Messenger of Allah ﷺ and that of the rightly guided Caliphs after him. Reviving Sunna means to act upon it strictly and to guide others to act upon it also. This leads to acquiring the great reward of Allah ﷻ.

So, adhere firmly to your religion. For, this is the time when the one adhering to his religion is like the one who is holding a fire brand . The luxuries of life have deluded the people and those of weak faith have increased to the extent that, the following narration of Abdullah ibn Mas'oud seemed to have been realized. It says:

"كيفَ أنتم إذا لبستكم فتنةٌ يربُو فيها الصغيرُ ويهرمُ عليها الكبيرُ وتُتَّخذُ سُنّةٌ. فــإذا غُيِّر منها شيءٌ قيلَ غُيِّرت السُّنّةُ." قيلَ متى ذلك يا أبَا عبد الرحمن؟ قال: إذا كثُرَ قرّاؤكم وكثُرَتْ أموالُكم وقل أُمناؤكم وتُعُلِّمَ لغيرِ الدِّين"

"What would be the case with you when you would suffer from seditions, when your youngsters are reared on them while the elder ones would be addicted to them, and the people take them as Sunna. If some people tried to change them, it would be said: 'Who wants to change Sunna.' It was asked: 'When would that happen O Abu Abdul-Rahman?' He said: 'When the readers of the Koran) increase in number, and wealth becomes available to everyone, and when one learns for other purposes than religious ones.'

It is known that whenever an Ummah (a nation) distanced itself from its religion, Satan suggested to its members to practice innovations, which the coming generation then took to be commandments of the religion, when they were not.

I think that the following explanation of the Hadith about innovation would clarify the matter. This is extracted from a book titled: 'The Nature of the Invitation of Imam Muhammad ibn Abdul-Wahhab.'.

'...Besides, Islam is a perfect religion. It lacks nothing, and it abrogates what had passed before it. The Hadith of the Messenger of Allah ﷺ refutes this. The Hadith says:

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَنَّ فِي الإِسْلامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الإِسْلامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا * النسائى.

Narrated Al-Monzir ibn Jareer on the authority of his father: 'The Messenger of Allah ﷺ said: "He that has initiated a good deed, will have its reward and a reward equal to those who followed him in that without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught[11]."

[11] The full text of the Hadith shows clearly that the words: "He that initiated a good deed, will have its reward and a reward equal to those who followed him in that, without decreasing theirs by naught. And he that initiated an evil deed, will have its punishment and a punishment equal to those who followed him in that, without decreasing theirs by naught." refer to الصدقة charity as shown below:
Narrated Awn ibn Abu-Johayfa: 'I heard Al-Monzir ibn Jareer say on the authority of his father: "One morning we were with the

Now, let us go through the verses and Hadiths compiled by Imam Al-Nawawi on this topic.]

Allah ﷻ said:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾ (الفرقان ٧٤)

"And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the pious. *" (25: 74) And

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Messenger of Allah ﷺ when some naked and bare-footed people of Modhar tribe came holding their swords. The Messenger of Allah ﷺ was greatly moved by their bad condition. He entered and came out and ordered Bilal to deliver azan. He performed the prayer then he addressed the people:

"O mankind! Fear your Guardian-Lord, Who created you from a single person and created its mate from it, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (be kind to) the wombs (that bore you): for Allah is an Ever-Watcher over you. *" (4: 1)And

"O you who believe! Fear Allah, and let every soul look to what (provision) it has sent forth for the Morrow. And fear Allah: for Allah is well-acquainted with (all) that ye do.*" (59: 18)

Then the Prophet ﷺ said: "Let one of you pay as charity of what he has, a Dinar, a Dirham, some dried dates even if a half of a date. The people started to give what they could afford. A man from Al Ansar came with a bundle of money that was so heavy he could not carry it. Then the people kept on giving until I saw two piles of food and clothes. I saw the Messenger's face beaming as a golden jewel, then he said: "He that initiated a good deed will have its reward and a reward equal to those who followed him in that, without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught." The translator.

﴿ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴾ (الأنبياء ٧٣)

"And We made them (The Messenger of Allah Abraham and Noah peace be upon them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing the prayer, and the giving of zakat and of Us (Alone) they were worshippers. *" (21: 73)

١٢٩ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ الْفَزَارِيِّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالِ بْنِ الْحَارِثِ اعْلَمْ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ اعْلَمْ يَا بِلَالُ قَالَ مَا أَعْلَمُ يَا رَسُولَ اللَّهِ قَالَ إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنِ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَا تُرْضِي اللَّهَ وَرَسُولَهُ كَانَ عَلَيْهِ مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ أَوْزَارِ النَّاسِ شَيْئًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَمُحَمَّدُ بْنُ عُيَيْنَةَ هُوَ مَصِّيصِيٌّ شَامِيٌّ وَكَثِيرُ بْنُ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ * الترمذى.

As to the Hadiths, here are a few below:

129 Narrated Amr ibn Awf: 'The Prophet ﷺ said to Bilal ibn Al-Hareth: "Take into consideration." Bilal said: "What should I take into consideration Messenger of Allah?" The Prophet ﷺ said: "Verily, he that revives a Sunna (a practice) of mine that people have neglected after my death, would have its reward and a reward equal to those who acted upon it, without decreasing theirs by aught. And he that innovates an evil practice that Allah ﷻ and His Messenger ﷺ do not approve, would have its punishment and a punishment equal to the punishment of those who acted upon it, without decreasing theirs by aught."' (At-Termizi)

١٣٠أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ وَذَكَرَ عَوْنَ بْنَ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ فَجَاءَ قَوْمٌ عُرَاةٌ حُفَاةٌ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلالا فَأَذَّنَ فَأَقَامَ الصَّلَاةَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ ﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَنَّ فِي الإِسلام سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الإِسلام سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا * النسائى.

130Narrated Awn ibn Abu-Johayfa: 'I heard Al-Monzer ibn Jareer say on the authority of his father: "One morning we were with the Messenger of Allah ﷺ when some naked and bare-footed people of Modhar tribe came holding their swords. The Messenger of Allah ﷺ was greatly moved by their bad condition. He entered and then came out and ordered Bilal to deliver azan. He performed the prayer then he addressed the people:

﴿ يَـــا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ (النساء ١)

"O mankind! Fear your Guardian-Lord, Who created you from a single person and created its mate from it, and from them twain scattered (like seeds) countless men and women; fear Allah, through Whom ye demand your mutual (rights), and (be kind to) the wombs (that bore you): for Allah is an Ever-Watcher over you. *" (4: 1) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (الحشر ١٨)

"O you who believe! Fear Allah, and let every soul look to what (provision) it has sent forth for the Morrow. And fear Allah: for Allah is well-acquainted with (all) that ye do. *" (59: 18)

Then the Prophet ﷺ said: "Let one of you pay as charity of what he has, a Dinar, a Dirham, some dried dates even if a half of a date. The people started giving what they can afford. A man from Al-Ansar came with a bundle of money that was so heavy he could not carry it. Then the people kept on giving until I saw two piles of fo od and clothes. I saw the Messenger's face beaming as a golden jewel. Then the Prophet ﷺ said:

مَـــنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا."

"He that has initiated a good deed will have its reward and a reward equal to those who followed him in that without decreasing theirs by naught. And he that initiated an evil deed will have its punishment and a punishment equal to those who followed him in that without decreasing theirs by naught."]

٢٠ ــ باب في الدلالة على الخير

Chapter(20)

About Guiding Others to Doing good Deeds

Allah ﷻ said:

﴿ قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَلَمْ يَعْلَمْ أَنَّ اللهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ ﴾ (القصص ٧٨)

"And let them not turn you (O Muhammad!) away from (preaching) the revelations of Allah after they have been revealed to you. Invite (men) to (believe in) your Lord and be not of those who associate partners with Allah. *" (28: 78) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you abandon the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). Help one another in righteousness and piety, but do

not help one another in sin and rancor. Fear Allah, for Allah is strict in punishment .*" (5: 2) And

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران ١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining what is just and forbidding what is unjust. And it is they who are the successful. *" (3: 104).

As to the Hadiths, it is sufficient to mention the following Hadith.

١٣١ عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الرَّايَةَ رَجُلًا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ). فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ). رواه البخاري.

131 Sahl ibn Sa'ad ﷺ Narrated that he heard the Prophet ﷺ on the day (of the battle) of Khaybar saying: "I will give the flag to a person at whose hands Allah will grant victory. So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and each one of them wished to be given the flag. But the Prophet ﷺ asked for Ali . Someone informed him that he was suffering from eye trouble. So, he ordered them to bring Ali to him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately, as if he had never had any eye trouble. Ali

said: 'We will fight against them until they become like us (Muslims). The Prophet ﷺ said: "Be patient, until you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person reverts to Islam at your hands (i.e. through you), that will be better for you than the red camels." (Bukhari)

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٢١ ـ باب فى التعاون على البر والتقوى

Chapter(21)

About Cooperation for Noble Ends

Allah ﷻ said:

﴿ يَــا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِــدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَــاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the sacred month(s), nor of the animals brought for sacrifice, nor the garlands that mark out such animals (driven as sacrifices), nor the people resorting to the Sacred House, seeking of the bounty and good pleasure of their Lord. But when you abandon the state of Ihram you may hunt, and let not the hatred of some people for (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility). Help one another in righteousness and piety, but do not help one another in sin and rancor. Fear Allah, for Allah is strict in punishment. *" (5: 2) And

﴿ وَالْعَصْرِ (١) إِنَّ الإِنْسَانَ لَفِي خُسْرٍ (٢) إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣) ﴾ (العصر ١- ٣)

"By (the Token of) Time (through the Ages) * Verily, Man is in loss, * Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy *" (103)

١٣٢ عَنْ زَيْدِ بْنِ خالدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (مَنْ جَهَّزَ غازِيًا في سَبِيلِ اللهِ فَقَدْ غزَا، وَمَنْ خَلَفَ غازِيًا في سَبِيلِ اللهِ بِخَيْرٍ فَقَدْ غزَا). رواه البخاري.

As to the Hadiths, here are a couple.

132 Narrated Zayd ibn Khaled ﷺ: 'Allah's Messenger ﷺ said: "He who prepared a Ghazi (a warrior going to fight for Allah's Cause) is (given a reward equal to that of) a Ghazi, and he who looks after the dependents of a Ghazi is (given a reward equal to that of a Ghazi."' (Bukhari)

١٣٣ عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الخَازِنُ المسْلِمُ الأَمِينُ، الَّذِي يُنْفِذُ وَرُبَما قَالَ: يُعْطِي ما أُمِرَ بِهِ، كامِلًا مُوَفَّرًا، طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ المُتَصَدِّقَيْنِ). رواه البخاري.

133 Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "An honest Muslim trustee (storekeeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons." (Bukhari).

٢٢ ـ باب فى النصيحة

Chapter (22)

About Giving Advice

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ (الحجرات ١٠)

Allah ﷻ said:

"The believers are but a single brotherhood, so make peace and reconciliation between two (disputing/fighting) brothers, and fear Allah, that you may receive Mercy. *" (49: 10) And

﴿ أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللهِ مَا لاَ تَعْلَمُونَ ﴾ (الأعراف ٦٢)

Telling us about the Messenger of Allah Noah ﵇, Allah ﷻ said:

"I but fulfill towards you the duties of my Lord's mission, sincere is my advice to you, and I know from Allah something that you know not. *" (7: 62) And

Telling us about the Messenger of Allah Noah ﵇, Allah ﷻ said:

﴿ أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴾ (الأعراف ٦٨)

"I but fulfill towards you the duties of my Lord's mission, I am to you a sincere and trustworthy adviser. *" (7: 68)

As to the Hadiths, here are some Hadiths explaining this subject.

١٣٤ وَعَنْ تَمِيمٍ الدَّارِيّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الدِّينُ النَّصِيحَةُ ، ثَلاَثاً، قُلْنَا: لِمَنْ هِيَ يَا رَسُولَ اللهِ قَالَ: للهِ، وَلِكِتَابِهِ وَلِرَسُولِهِ، وَلأَئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ أَخْرَجَهُ مُسْلِمٌ.

134 Narrated Tameem Al-Dari Allah's Messenger ﷺ said three times: "The religion is giving advice." He was asked to whom it should be directed and he replied: "To Allah, His Book, His Messenger, the leaders, and all the Muslims." (Muslim)

١٣٥ عَنْ أَنَسٍ ﷺ عَنِ النَّبِيِّ ﷺ قَال: (لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبّ لِنَفْسِهِ). رواه البخاري.

135 Narrated Anas ﷺ: 'The Prophet ﷺ said: "None of you will have faith until he likes for his (Muslim) brother what he likes for himself." (Bukhari)

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٢٣ ـ باب فى الأمر بالمعروف والنهى عن المنكر

Chapter (23)

About Enjoining What is Just and Forbidding What is Unjust

[Enjoining what is just and forbidding what is unjust is one of the main characteristics of the Muslim nation. It rescues the whole nation from ruin.

This mission should be carried out in a kind manner, with people knowing what is just and what is unjust. It should be carried out in a manner that leads to what is just.

The Messenger of Allah ﷺ taught us the way to enjoin what is just and forbid what is unjust. He ﷺ did mention specifically certain people. He used to say: "What is wrong

with some people who do such and such." Examples of this are the following Hadiths:

عَـنْ أَنَـسِ بْـنِ مالكٍ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيَّ ﷺ: (مَا بَالُ أَقْوَامٍ، يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ). فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: (لَيَنْتَهُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ). رواه البخاري.

Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said: "They should stop (looking towards the sky during the prayer); otherwise their eyes will be snatched away."' (Bukhari)

When a well-known family stipulated a strange condition for the emancipation of slaves, the Messenger of Allah ﷺ addressed the people.

حَدَّثَـنَا قُتَيْـبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيـرَةَ جَـاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا فَقَالَتْ لَهَا عَائِشَةُ ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ لِي وَلاؤُكِ فَعَلْتُ فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ وَيَكُونَ لَنَا وَلاؤُكِ فَلْتَفْعَلْ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّـهِ ﷺ ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلاءُ لِمَنْ أَعْتَقَ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِـتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْوَلاءَ لِمَنْ أَعْتَقَ *

A'isha (may Allah be pleased with her) said that Bareerah came to seek her help to write a receipt (for a certain sum) and at that time Bareerah had not paid anything of it. A'isha said to her: "Go back to your masters, and if they agree, I will pay the amount of your writing of the receipt and get the right of Al-wala'a." Bareerah informed her masters, but they refused, and said: "If she (A'isha) is seeking Allah's reward, then she can do so, but the right of Al-wala'a will be for us." A'isha mentioned that to Allah's Messenger ﷺ and he said to her: "Buy her and free her, as the right of Al-wala'a is for the emancipator." Then, Allah's Messenger ﷺ addressed the people: "What is wrong with some people who stipulate conditions that are not present in Allah's Laws? Whoever imposes a condition that is not imposed by Allah's law, then those conditions will be invalid, even if such conditions were stipulated one hundred times. Allah's law is the truth and is more solid."'

Undoubtedly, when a nation adheres to this virtue, it attains success in life and in the Hereafter. If it neglects this virtue, it exposes its people to destruction.

In the book titled "Itmamol Wafa'a Fi Seeratol Kholafa'a, A Detailed Biography of the Caliphs the author attributes the victories that the Muslim nation achieved against the Persian and the Roman Empires to many reasons, among of which is he virtue of enjoining what is just and forbidding what is unjust. We quote here what he wrote.

'Their Caliphs were not cowardly people who would fear threats. Their commanders were not hypocrites who used to say what they did not believe. Their nation was one nation, trifling disputes did not preoccupy them and they did not abandon enjoining what is right and forbidding what is wrong out of cowardice or fear. Their scholars were not deluded

with the delights of life, haughtiness, or self-conceit. These people protected those scholars from envy and spite.

The whole Muslim community adhered to Islam by both word and deed, fearing no censure from anyone. Therefore, it is no wonder that they accomplished achievements in such a short period of time that wealthier and stronger nations could do in an equal time.'

In conformity with Islam's laws, no one is above criticism, not even the ruler. The first words of Abu-Bakr ﷺ upon being chosen as the Caliph were: I have been nominated as your Caliph, "despite the fact that I am not the best among you. If you see me judging justly, support me, if you see me doing otherwise, correct me. Obey me as long as I obey Allah ﷻ. If I disobey Allah ﷻ, I will not be entitled to your obedience."

The Caliph never thought that he was higher in degree than the nation, nor did he think that he had a special right to the subjects' property or blood.

For this reason the Muslims saw disobedience of the Caliph as an abandonment of the religion. This was not due to elevated position of the Caliph, may Allah forbid. It is known that the Caliph used to support the weakest one until his need was fulfilled, out of emulation of the Messenger of Allah ﷺ. Omar ﷺ used to have his meals with the poor and the needy and sit with them for some time[12].'

Now, let us study what Imam Al-Nawawi compiled in this concern.]

[12] This part is taken from the book: "Itmamol Wafa'a Fi Seeratol Kholafa'a" (A Comprehensive Biography of the Rightly-Guided Caliphs).

Allah ﷻ said:

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (آل عمران ١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining what is just and forbidding what is unjust. And it is they who are the successful. *" (3: 104) And

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴾ (آل عمران ١١٠)

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunna) are the best of peoples ever raised up for mankind, you enjoin what is just and forbid what is unjust, and you believe in Allah. Had the people of the Scripture (the Jews and the Christians) believed, it would have been better for them. Among them are some who have faith, but most of them are rebellious. *" (3: 110) And

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show tolerance, enjoin what is good, and turn away from the fools (i.e. don't punish them). *" (7: 199) And

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللهُ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ ﴾ (التوبة ٧١)

"The believers, men and women, are helpers of one another, they enjoin what is just and forbid what is unjust.

They perform the prayer and give the zakat, and they obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. *" (9: 71) And

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ ﴾ (المائدة ٧٨)

"Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. *" (5: 78) And

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴾ (الكهف ٢٩)

"And say: "Truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the wrong-doers, a Fire whose walls will be surrounding them (the disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil dwelling place is theirs)! *" (18: 29) And

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾ (الحجر ٩٤)

"Therefore, proclaim openly (O Muhammad!) that which you are commanded, and turn away from the polytheists. *" (15: 94) And

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴾ (الأعراف ١٦٥)

"So, when they forgot what they had been reminded with, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command. *" (7: 165)

The following Hadiths shed light on the subject:

١٣٦–عَنِ النّعْمَان بْن بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا: عَنِ النّبِيّ ﷺ قَالَ: (مَثَلُ القَائِمِ عَلَى حُدُودِ اللهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الّذِين في أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ المَاءِ مَرّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَو أَنّا خَرَقْنَا في نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَما أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا). رواه البخاري.

136 Narrated Al-No'aman ibn Basheer (may Allah be pleased with them): 'The Prophet ﷺ said: "The example of the person abiding by Allah's Orders and Restrictions in comparison to those who violate them is like the example of those people who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to fetch water (and that troubled the others), so they said: 'Let us make a hole in our part of the ship (and get water) saving those who are above us from being troubled. If the people in the upper part had let the others do what they had intended, all of them would have perished, but if they had prevented them (from doing so) both parties would have been saved."' (Bukhari)

١٣٧ حديث زَيْنَبَ ابْنَةِ جَحْشٍ ، أَنّ النّبِيّ ﷺ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: لاَ إِلهَ إِلاّ اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذِهِ

وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ: نَعَمْ إِذَا كَثُرَ الْخَبَثُ أخرجه البخاري.

137 Narrated Zaynab bint Jahsh (may Allah be pleased with them): 'Once, the Prophet came to me in a state of fear and said: "La ilaha illa Allah. (None has the right to be worshipped but Allah.) Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," and he made a circle with his thumb and index finger. Zaynab said: "O Allah's Messenger! Shall we be destroyed even though there are the pious men among us?" He said: "Yes when the evil ﴾persons outnumber the good ones." (Bukhari)

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٢٤ ــ باب فى تغليظ عقوبة إتيان المنكر لمن يأمر بالمعروف

Chapter(24)

About Severity of Punishment of the One Who Enjoins What is Just and Practices What is Unjust

Allah ﷻ said:

﴿ وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾ (البقرة ٤٣)

"Do you enjoin piety and righteousness on people and forget (to practice it) yourselves, while you recite the Scripture (the Torah)? Have you then no sense? *" (2: 43) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِندَ اللهِ أَن تَقُولُوا مَا لاَ تَفْعَلُونَ (٣) ﴾ (الصف٢-٣)

"O you who believe! Why do you preach what you do not practice? * (It is) most hateful to Allah that you preach what you do not practice. *" (61: 2-3)

Telling us about the Messenger of Allah, Sho'ayb, ﷺ who affirmed that he who preaches a certain principle should practice it himself, he Noble Koran says:

﴿ قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلاَّ الإِصْلاَحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلاَّ بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾ (هود ٨٨) .

"He (Sho'ayb) said: "O my people! Tell me if I have clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. *" (11: 88)

١٣٨ حديث أُسَامَةَ قِيلَ لَهُ: لَوْ أَتَيْتَ فُلاَنًا فَكَلَّمْتَهُ قَالَ: إِنَّكُمْ لَتُرَوْنَ أَنِّي لاَ أُكَلِّمُهُ إِلاَّ أُسْمِعُكُمْ إِنِّي أُكَلِّمُهُ فِي السِّرِّ، دُونَ أَنْ أَفْتَحَ بَابًا لاَ أَكُونُ أَوَّلَ مَنْ فَتَحَهُ وَلاَ أَقُولُ لِرَجُلٍ، أَنْ كَانَ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ قَالُوا: وَمَا سَمِعْتَهُ يَقُولُ قَالَ سَمِعْتُهُ يَقُولُ: يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلاَنُ مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهى عَنِ الْمُنْكَرِ قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ أخرجه البخاري.

138 Narrated Abu-Wa'il: 'Somebody said to Osama: "Will you go to so and-so (i.e. Othman) and talk to him (i.e. advise him regarding ruling the country)?" He said: "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for I do not want to be the first to open it (the rebellion), nor will I say to man who is my ruler that he is the best of all the people after I have heard something from Allah's Messenger ﷺ." They said: "What have you heard him saying?" He said: "I have heard him saying: 'A man will be brought on the Day of Resurrection and thrown in Hellfire, so that his intestines will come out, and he will go around like a donkey goes around a stone mill. The people of Hellfire will gather around him and say: "O so-and-so! What is wrong with you? Didn't you use to order us what is just and forbid us what is unjust?" He will reply: 'Yes. I used to order you what is just, but I used to not to do it, and I used to forbid you what is unjust, and I used to do it myself.'"' (Bukhari)

٢٥ ــ باب فى الأمر بأداء الأمانة

Chapter(25)

About Repaying a Deposit

Allah ﷻ said:

﴿ إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً ﴾ (الاحزاب٧٢) .

"Truly, We did offer Al-Amânah (trust, moral responsibility, honesty, and all the duties which Allah has ordained) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). *" (33: 72)

١٣٩ - حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ فَقَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ ثُمَّ يَنَامُ نَوْمَةً فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفَطَتْ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ قَالَ فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لا يَكَادُ أَحَدُهُمْ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ إِنَّ فِي بَنِي فُلانٍ رَجُلا أَمِينًا وَحَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ قَالَ وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ فِيهِ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ فَأَمَّا الْيَوْمَ فَمَا كُنْتُ لأُبَايِعَ مِنْكُمْ إِلا فُلانًا وَفُلانًا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

139Narrated Hozayfa ibnAl-Yaman: 'The Messenger of All ﷺ gave us two Hadiths. I have seen the first of them and I am waiting for the second. He said: "Trusteeship (Faith) has been implanted in the depths of people's hearts. Then the Koran was revealed and the people learned from it and from Sunna." Then the Messenger of Allah ﷺ said about raising trusteeship (Faith): "A man would sleep and then awake and trusteeship (Faith) would be pulled out from his heart leaving a faint trace of it remaining. Then he would sleep and awake again and trusteeship (Faith) would be pulled out from his heart and a faint trace of it would remain like a fire brand you have rolled on your leg."'

١٤٠- حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ آيَةُ الْمُنَافِقِ ثَلاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا اؤْتُمِنَ خَانَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلاءِ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَفِي الْبَاب عَنْ ابْنِ مَسْعُودٍ وَأَنَسٍ وَجَابِرٍ حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ وَأَبُو سُهَيْلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنَسٍ وَاسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الأَصْبَحِيُّ الْخَوْلانِيُّ * الترمذى.

140.Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said:"The signs of a hypocrite are three. Whenever he speaks he lies, whenever he promises he always breaks it, and if you trust him he proves to be disloyal."' (Termizi)

٢٦ ـ باب في تحريم الظلم والأمر برد المظالم

Chapter(26)

About the Forbiddance of Oppression

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا(٣٨) ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا(٣٩) إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا (٤٠) ﴾ (النبأ ٣٨-٤٠)

I am referring here to the verses (1-6) of the Qur'anic chapter entitled Al-Motaffifeen (those who give less in measure and weight) because some people look down this sin. They say that it is a trifling thing that can be tolerated. They lie, for justice on the Day of Judgment will be the true justice. On that Day, even a hornless ewe will be requited from the horned one, so you should consider the matter seriously. This is what is implicitly understood from the concluding verses (38-40) of the chapter titled An-Naba', (The Serious News). Allah ﷻ says

"The Day when Al-Rooh (Gabriel ﷺ or another angel) and the angels will stand forth in rows they will not speak, except him whom the Most Gracious (Allah) allows (to speak), and he will speak what is right. * That is without doubt the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)! * Verily, We have warned you of a near torment - the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I was dust! *"

عن عبد الله بن عمرو، قال: إذا كان يوم القيامة، مدّ الأديم، وحشر الدوابّ والبهائم والوحش، ثم يحصل القصاص بين الدوابّ، يقتصّ للشاة الجمّاء من

الشـــاة القَــرْناء نَطْحَــتها، فإذا فُرِغ من القِصاص بين الدواب، قال لها: كوني ترابا، قال: فعند ذلك يقول الكافر: يا ليتني كنت ترابا.

Explaining these verses, Abdullah ibn Amr said: 'On the Day of Judgment the earth will be stretched and the beasts will be mustered. Then, the retribution between the beasts will start and the horned ewe will be requited for the hornless one. When this is done, Allah ﷻ will say to them: "Be dust." At that time the unbeliever will wish that he had been dust.'

The following Hadith confirm this opinion:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَــنْ أَبِـــي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا حَتَّى يُقَادَ لِلشَّـــاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ وَفِي الْبَاب عَنْ أَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ أُنَيْسٍ قَالَ أَبو عِيسَى وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "You will give back the due rights to their rightful owners until the horned ewe is retaliated by the hornless one."' (Termizi)

﴿ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾ (ق٣٧).

"Verily, indeed, in this is a reminder for him who has a heart or gives ear while he is heedful. *" (50: 37)

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ(١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ(٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُــمْ يُخْسِرُونَ (٣) أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُم مَّبْعُوثُونَ(٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ(٦) ﴾ (المطففين ١-٦).

"Woe to Al-Motaffifeen (those who give less in measure and weight), * Those who when they have to receive by measure from men demand full measure, And when they have to give by measure or weight to (other) men give less than is due. * Do they not think that they will be resurrected (for reckoning) * On a Great Day, * The Day when (all) mankind will stand before the Lord of all that exists? *" (83: 1-6)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ الدَّارِمِيُّ حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدِّمَشْقِيَّ حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلا يَلُومَنَّ إِلا نَفْسَهُ * مسلم.

The Messenger of Allah ﷺ said: "Allah said: 'O My servants! I did forbid injustice to Myself, and made it forbidden among you, so do not do wrong to one another. O My servants! All of you are misguided except whom I guide, so ask Me guidance that I would guide you. O My servants! All of you are hungry except whom I fed, so ask Me to feed you that I would feed you. O My servants! All of you are naked except whom I clothed, so ask Me to clothe you that I would clothe you. O My servants! You have sins by night and day and I forgive all sins, so ask Me to forgive your sins that I would forgive you. O My servants! You shall never reach harming Me and you will never harm Me and you shall never reach benefiting Me and you will never benefit Me. O My servant! If the first of you and the last of you, the humans of you, and the jinn of you were having the most pious heart of one of you, this shall never increase aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you, and the jinn of you were having the most evil heart of one of you, this shall never decrease aught in My Kingdom. O My servant! If the first of you and the last of you, the humans of you and the jinn of you were to gather in one plain and each one asked Me his request and I gave each one of you what he has asked, this does not decrease My Kingdom except what the needle takes if it was inserted in the sea.'" (Muslim)

﴿ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾ (غافر ١٨)

"And warn them (O Muhammad!) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There

will be no friend or intercessor for the wrongdoers (the polytheists and unbelievers) who could be given heed to. *" (40: 18) And

﴿ وَيَعْبُدُونَ مِن دُونِ اللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴾ (الحج ٧١)

"And they worship besides Allah others for which Allah ﷻ has sent down no authority, and of which they have no knowledge, and for the wrong-doers (the polytheists and disbelievers) in the Oneness of Allah) there is no helper. *" (22: 71)

١٤١- حديث عَائِشَةَ عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ ، فَقَالَتْ: يَا أَبَا سَلَمَةَ اجْتَنِبْ الأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ أخرجه البخاري.

141. Abu-Salama narrated that there was a dispute between him and some people (about a piece of land). When he told A'isha about it, she said: "O Abu-Salama! Avoid taking the land unjustly, for the Prophet ﷺ said: 'Whoever usurps even a hand span of somebody's land, his neck will be encircled with the seven earths." (Bukhari)

١٤٢- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَأَبِي سَعِيدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَعْبَدٍ اسْمُهُ نَافِذٌ * الترمذى.

142. Narrated Ibn Abbas : 'When the Messenger of Allah ﷺ sent Mo'az ibn Jabal to Yemen he said to him: "And fear the oppressed one's invocation to Allah, for there is no screen between it and Allah." (Termizi)

١٤٣- حديـث أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ عَامِلاً، فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقَالَ: يَا رَسُولَ اللهِ هذَا لَكُمْ، وَهذَا أُهْدِيَ لِي فَقَالَ لَهُ: أَفَلاَ قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لاَ ثُمَّ قَامَ رَسُولُ اللهِ ﷺ عَشِيَّةً، بَعْدَ الصَّلاَةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ هذَا مِنْ عَمَلِكُمْ، وَهذَا أُهْدِيَ لِي، أَفَلاَ قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لاَ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا إِلاَّ جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ، وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خُوَارٌ، وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تَيْعَرُ، فَقَدْ بَلَّغْتُ فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَنْظُرُ إِلَى عُفْرَةِ إِبْطَيْهِ أخرجه البخاري.

143. Narrated Abu-Homayd Al-Sa'adi ﷺ: 'Allah's Messenger ﷺ employed an employee (to collect Zakat). The employee returned after completing his job and said: "O Allah's Messenger! This (the amount of Zakat) is for you, and this (the other amount) was given to me as a present." The Prophet ﷺ said to him: "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Messenger ﷺ got up in the evening after the prayer, and having testified that La illaha illa Allah _(None has the right to be worshipped but Allah) and praised and glorified Allah as He deserved, he said: "Now! What about an employee whom we employ and then he comes and says: 'This amount (of Zakat) is for you and this (amount)

was given to me as a present.' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (Zakat), but he will bring it forth, carrying it over his neck on the Day of Resurrection. If it was a camel, he will bring it (over his neck) and it will be grunting; and if it was a sheep, he will bring it (over his neck) and it will be bleating." The Prophet ﷺ added: "I have conveyed (Allah's Message to you)." Abu-Homayd said: 'Then Allah's Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits." (Bukhari)

١٤٤- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: قالَ رَسُولُ اللهِ ﷺ: (مَنْ كانَتْ لَهُ مَظْلَمَةٌ لأَخِيْهِ مِنْ عِرْضِهِ أَوْ شَيْءٌ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ). رواه البخاري.

144. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him proportionally to the oppression that he has done, and if he has no good deeds, the sins of the oppressed person will be added to his record."' (Bukhari)

١٤٥- عَنْ أَبِي بَكْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَاوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلاَثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ. أَيُّ شَهْرٍ هذَا). قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ

سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قالَ: (أَلَيْسَ ذَا الْحِجَّةِ).قُلْنَا: بَلَى، قَالَ:(فَأَيَّ بَلَدٍ هذَا). قُلْـنَا: اللهُ وَرَسُـولُهُ أَعلَـمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِه، قالَ: (أَلَـيْسَ الْبَلْدَةَ). قلنَا: بَلَى، قالَ: (فَأَيَّ يَوْمٍ هذَا). قُلْنَا: اللهُ وَرَسُولُهُ أَعلَمُ، فَسَـكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِه، قالَ: (أَلَيْسَ يَوْمَ النَّحْرِ). قُلْنَا: بَلَـى، قالَ: (فَإِنَّ دِماءَكُمْ وَأَمْوَالَكُمْ قالَ الراوي: وَأَحْسِبُهُ قالَ وَأَعْرَاضَكُمْ عَلَـيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هذَا، فِي بَلَدِكُمْ هذَا، في شَهْرِكُمْ هذَا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ، أَلاَ هَلْ بَلَّغْتُ). مَرَّتَيْنِ. رواه البخاري.

145. Narrated Abu-Bakra ﵁: 'The Prophet ﷺ said: "Time has taken the original shape that it had when Allah created the heavens and the earth. The year has twelve months, four of which are inviolable, and out of these three months are in succession, i.e. Zol-Qa'ada, Zol-Hijja and Al- Moharram, and the fourth is the month of Rajab which is named after the Modhar tribe, between (the month of) Jomada the Second and Sha'aban." Then the Prophet ﷺ asked: "Which month is this? We said: "Allah and His Messenger ﷺ know best." At that the Prophet ﷺ kept silent so long that we thought that he might give it another name. Then the Prophet ﷺ said: "Isn't it the month of Zol-Hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Messenger ﷺ know best." At that he kept silent so long that we thought that he might give it another name. Then, he said: "Isn't it the town of Mecca?" We replied: "Yes." Then he said: "Which day is today?" We replied: "Allah and His Messenger ﷺ know best." He kept silent so long that we thought that he might give it another name. Then he said: "Isn't it the day of

Al-Nahr (the day of offering sacrifices)?" We replied: "Yes." He said: "So your blood, your property, and your honor are all inviolable to one another like the inviolability of this day of yours, in this town of yours, in this month of yours, and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as non-believers) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than those present." The Prophet ﷺ then added twice: "No doubt! Haven't I conveyed (Allah's Message) to you?"' (Bukhari)

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٢٧ ــ باب في تعظيم حرمات المسلمين والشفقة عليهم

Chapter: (27)

About the Inviolability of the Muslims' Honors and Treating Them Kindly

﴿ ذَلِــكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ (الحج ٣٠).

Allah ﷻ said :

"Thus, the prescribed rituals of Hajj are an obligation that mankind owes to Allah, and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol and shun lying speech (false statements). *" (22: 30) And

﴿ ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوب ﴾ (الحج ٣٢).

"Thus, it is (what has been mentioned in the Verses above [28-31] is an obligation that mankind owes to Allah) and whosoever honors the rituals imposed by Allah, then it is truly a sign of piety of the hearts. *" (22" 32) And

﴿لاَ تَمُـدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِين ﴾ (الحجر ٨٨)

"Stretch not your sight ambitiously to what We have bestowed on certain classes of them (the disbelievers), nor grieve over them, And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَـا قَـتَلَ الـنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَـاءَتْهُمْ رُسُـلُنَا بِالْبَيِّـنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الأَرْضِ لَمُسْرِفُون﴾ (المائدة ٣٢)

"Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder or (and) to spread mischief in the land, it would be as if he has killed all mankind; and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits(e.g. by committing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land! *" (5: 32)

As to the Hadiths, please read these:

١٤٦- عَنْ أَبِي مُوسَى ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). وَشَبَّكَ أَصَابِعَهُ. رواه البخاري.

146. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "A faithful believer to a faithful believer is like the bricks of a wall, reinforcing each other. While (saying that) the Prophet ﷺ clasped his hands, by interlocking his fingers."' (Bukhari)

١٤٧- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺما قَالَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ). رواه البخاري.

147. Narrated Abdullah ibn Omar: 'Allah's Messenger ﷺ said: "A Muslim is the brother of another Muslim, so he should not oppress him nor should he hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever brings his (Muslim) brother out of discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever veils the defects of a Muslim, Allah will screen his defects on the Day of Resurrection."' (Bukhari)

١٤٨- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْهُ، وَإِذَا عَطَسَ فَحَمِدَاللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ رَوَاهُ مُسْلِمٌ.

148. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "A Muslim has six duties towards another Muslim: when you meet him greet him, when he invites you accept his invitation, when he asks your advice give it to him, when he sneezes and praises Allah say to him: 'May Allah have mercy on you,' when he is ill visit him, and when he dies follow his funeral procession." (Muslim)

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٢٨ ـ باب فى ستر عورات المسلمين

Chapter:(28)

About Veiling the Defects of the Muslims

[Imam Al-Ghazali elaborated on this subject in his book entitled 'Ihya'a' Ulum Al-Din (Revival of the Religious Sciences)'.

Below is a quotation from this work, hoping that it will benefit the reader on this topic.

The Twelfth Evil: Revealing confidential talk

This is forbidden because it hurts friends and relatives.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَطَاءٍ عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ. * الترمذى.

Narrated Jaber : 'The Prophet ﷺ said: "If you told something to a man in confidence, it is a trust."

Al-Hasan said: 'It is a type of betrayal to reveal your brother's confidential words.'

It was narrated that Mu'aweya told Al-Waleed ibn Otba some matter confidentially. Al-Waleed said to his father: "O father! The commander of the faithful told me something confidentially, that I guess he would not withhold from you!" His father said to him: "Do not tell it to me, because he that withholds his secret has a great choice. And he that reveals it, has lost a great opportunity." Al Waleed said to his father: "O father! Is this applied to the father and the son?" He said: "No. But I dislike that you speak uncontrollably regarding a confidential talk." When Al-Waleed told Mu'aweya, he said to him: "Your father has freed you from slavery to wrong doing."

Thus, revealing secrets is a betrayal if it comprises harm and a form of cheating if it does not comprise harm. Here are some words on the same subject.

One of the names of the Day of Judgment is Yawm Al Jam'a (the Day of Gathering) when Allah ﷻ will muster all creatures in a very wide valley. The sons of Adam, from Adam to the last of humankind who would be living at the time of establishing the Hour, will assemble in that valley naked, bare footed, and uncircumcised. Each one will be caring for own his affairs only. He will never think about his parents, children, family, etc. His care will be only for his own affair. Nothing will detract him from his affairs.

The Noble Koran and Sunna portray the terror on that Day in many ways that man would take a lesson. Each one's supplication on that Day will be for 'my own self,' even those of the Prophets and the Messengers. Veiling one's defects on that Day will be the dearest hope to any one. Although this seems inaccessible, it can be easily attained, it can be achieved through veiling other Muslims' defects in this life, as stated by the authentic Sunna of the Messenger of Allah ﷺ.

Before going to the Verses and Hadiths compiled by Imam Al-Nawawi, let me mention to you some verses and Hadiths that portray the terror of the Day.

﴿ فَإِذَا جَاءَتِ الصَّاخَّةُ(٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ(٣٤) وَأُمِّهِ وَأَبِيهِ(٣٥)
وَصَاحِبَتِهِ وَبَنِيهِ(٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ(٣٧) وُجُوهٌ يَوْمَئِذٍ
مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ(٣٩) وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا
قَتَرَةٌ(٤١) أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ (٤٢) ﴾ (عبس ٣٣-٤٢)

Allah ﷻ said:

"Then, when there comes As-Sâââkhkhah[1] (the second blowing of Trumpet on the Day of Resurrection), * That Day a man shall flee from his brother, * From his mother and his father, * From his wife and his children. * Everyman that Day will have enough to make him careless of others. * Some faces that Day will be bright (true believers of Islamic Monotheism, * Laughing, rejoicing at good news (of Paradise). * And other faces, that Day, will be dust-stained, * Darkness will cover them * Such will be Al-Kafara (the disbelievers in Allah, in His Oneness, and in His Messenger Muhammad ﷺ, etc.), and Al-Fajara (the wicked evil doers). *" (80: 33-42)

The Hadiths:

Narrated Ibn Abbas : 'The Messenger of Allah ﷺ said: "The people will be gathered naked, bare-footed, and

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[1] According to the rules of Qur'anic recitation the word '**As-Sâââkhkhah'** should be prolonged six Harakahs (counts). A Harakah (a count) is the time taken in bending the finger and stretching it. For this reason, the word is written with 3 **â** letters

uncircumcised, in the same state they were born."' Ibn Abbas said: 'Then the Messenger of Allah ﷺ recited the verse:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا كَمَا خُلِقُوا ثُمَّ قَرَأَ ﴿ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ (١٠٤) ﴾ وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ إِبْرَاهِيمُ وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالٍ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ ﴿ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١١٨) ﴾ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ بِهَذَا الْإِسْنَادِ فَذَكَرَ نَحْوَهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

"The Day when We will roll up the heavens like a scroll is rolled up for books (completed), even as We produced the first creation, so We shall produce a new one, a promise We have undertaken. Truly, We shall fulfill it (what we promised). *" (21: 104) The first to be clothed will be Abraham (عليه السلام). Then, some of my companions will be taken to the right side and to the left side. I will say: "O Lord! My companions?" He will say: "You do not know what they have innovated after you. They turned to their heels since you parted from them."

"If You punish them, they are Your servants and if You forgive them, You are the Exalted in power, the Wise[2] *" S: 5-118. (Termithi). And

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ شِعَارُ الْمُؤْمِنِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُغِيرَةِ بْنِ شُعْبَةَ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَقَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ * الترمذى.

Narrated Al Mogheerah bin Sho'bah; 'The Messenger of Allah ﷺ said: "The believer's motto (invocation) on As -Siraat is O Allah! Render us safe. O Allah! Render us safe." (Termithi).

Thus, we should be on guard whenever Satan insinuates us to defame others by mentioning their defects. The Messenger of Allah warns us against this in his Hadeeth:

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[2] Imam An-Nawawi said; 'The scholars have different opinions about this Hadeeth. Some say that the meant here are the hypocrites and the apostates. They may be gathered with white foreheads and anklets, thus, the Messenger of Allah ﷺ will call at them. It will be said to him; 'These people have innovated in the religion of Allah ﷻ. The second opinion is that they are those who were Muslims during the life of the Prophet ﷺ and apostatized after his death. The Messenger of Allah ﷺ will call at them per his knowledge about their previous state of Islam, and it will be said to him that they have apostatized after your death. The third opinion is that they are those who committed the major sins and the innovators (whose innovation did not take them out of Islam) who died without repentance.

حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَالْجَارُودُ بْنُ مُعَاذٍ قَالا حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَوْفَى بْنِ دَلْهَمٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفْضِ الإِيمَانُ إِلَى قَلْبِهِ لا تُؤْذُوا الْمُسْلِمِينَ وَلا تُعَيِّرُوهُمْ وَلا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَبَّعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَبَّعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ قَالَ وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ وَرَوَى إِسْحَقُ بْنُ إِبْرَاهِيمَ السَّمَرْقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ وَرُوِي عَنْ أَبِي بَرْزَةَ الأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا *

Narrated Ibn Omar; 'The Messenger of Allah ﷺ mounted the pulpit and addressed the people in high tone: "You assemble of those who believed merely by the tongue and in whose heats faith has not been instilled! Do not hurt the Muslims. Do not defame them. And do not find fault with them. For, he who finds faults with his Muslim brother, Allah ﷻ would expose him even if in the deepest and the darkest place in his house."

Naafi' one of the narrators said; 'One day, Ibn 'Omar looked at Al Ka'bah and said; 'How inviolable you are! And the believer is greater as regards inviolability in Allah's sight than you are.'

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآَخِرَةِ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُون ﴾ (النور ١٩).

"Verily, those who like that Al Faahishah[3] should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not *" S: 24-19.

١٤٩- حديث أبي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مُعَافًى، إِلاَّ الْمُجَاهِرِينَ وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحُ، وَقَدْ سَتَرَهُ اللهُ، فَيَقُولُ: يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ أخرجه البخاري.

149. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "The sins of my followers will be forgiven, except those of the Mojahiroon (those people who tell people about their evil deeds, that the people had not known about previously). An example of such a disclosure is if a person commits a sin at night and Allah ﷻ screens it from people. Then, he comes in the morning and say; 'O so-and-so! I did such-and-such (evil) deed last night,' although he had spent his night screened by his Lord (none knew anything about such sins). In the morning he removes Allah's screen from himself." (Bukhari)

[3] Al Faahishah comprises each improper and indecent act.

٢٩ ــ باب فى قضاء حوائج المسلمين

Chapter: (29)

About Satisfying Muslims' Needs

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ (الحج ٧٧)

"O you who have believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. *" (22: 77) And

﴿ يَسْـأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيم﴾ (البقرة٢١٥)

"They ask you (O Muhammad!) what they should spend. Say: "Whatever you spend of good must be for the parents, the kindred, the orphans, the needy, and the wayfarers. And whatever you do of good deeds, truly, Allah knows it well. *" (2: 215)

١٥٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُـولَ اللَّـهِ ﷺ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَـةِ أَخِـيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُـرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ * الترمذى.

150. Narrated Ibn Omar: 'The Messenger of Allah ﷺ said: "The Muslims are brothers. A Muslim should not treat his Muslim brother unjustly or forsake him. He that helps his brother achieve his end, Allah will be in support of him. He that alleviates a distress from a believer, Allah will alleviate a distress from him on the Day of Judgment. And he that veils a Muslim, Allah would veil his misdeeds in the Hereafter." (At-Termizi)

١٥١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ قَالَ أَبو عِيسَى هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الأَعْمَشِ قَالَ حُدِّثْتُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ *

151. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "He that relieved his brother from a worldly distress Allah ﷻ will relieve him from distress in the Hereafter, he that veiled a defect of a Muslim[4] Allah ﷻ will veil him in life

[4] Veiling a Muslim's defects as ordered in this Hadith is confined to the defects of those who are not known to be committing such acts of disobedience or sins. As to those known to be committing

and in the Hereafter, and he that eased (the state of) an insolvent (brother) Allah would ease (his state) in life and in the Hereafter[5]. Allah ﷻ will support him that supports his brother. He that took a way searching for knowledge Allah will facilitate a way to Paradise for him. There is no group of people who sit in a mosque reciting Allah's Book And studying it among themselves except that tranquility will descend on them, mercy will overshadow them, and the ngels will encircle them. And he whose deed caused him to lag behind his affinity will not bring him forward[6]."

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such acts of disobedience, it is recommended to report this to the ruler, as long as this would not lead to an even more dangerous problem, as veiling defects in such cases leads to more problems.

[5] He that gives a period of grace for prepayment or exempted a debtor from his debt, regardless of whether the debtor is a believer or an unbeliever, Allah ﷻ will ease each difficult matter for him.

[6] As to the role of one's affinity, this is confined to the life in this world only, where authority and social status have very important roles. As to Allah ﷻ, no one can draw near to Him, except through righteous deeds and piety. This is confirmed through the Noble Koran and Sunna. The Noble Koran says:

"O mankind! We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you would know each other (that you would cooperate with each other not that one of you would despise the other). Verily the most honored among you in the sight of Allah is (he who is) the most righteous. And Allah has full Knowledge and knows well what you do. *"

Narrated Abu-Huraira: 'When Allah revealed the Verse: "And admonish your nearest kinsmen, *" Allah's Messenger ﷺ addressed his kinsmen: "O Qorayshi people (or he said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's punishment. O Bano Abd-Manaf! I cannot save you from Allah's punishment. O Abbas ibn Abdul-Mottalib! I

cannot save you from Allah's punishment. O Safiyya, the paternal aunt of Allah's Messenger! I cannot save you from Allah's punishment. O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's punishment."

A proof of this is that most of the people of knowledge from the righteous predecessors were not from the nobility, most of them were freed slaves. For this reason the Messenger of Allah ﷺ said: "Indeed, Allah ﷻ raises some people through this religion and lower others' ranks."

Ibn Al-Salah said: 'Al-Zohri said: "I came to Abdul-Malek ibn Marwan who asked: 'Where have you come from Zohri?' I said: 'From Mecca.' He said: 'Who is their governor?' I said;: 'Ata'a' ibn Rabah.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'How does he rule them?' I said: 'He rules them through the religion and Al-Riwaya.' He said: 'Verily, the people of religion and Al-Riwaya (people of Hadith science and jurisprudence) are worthy to rule.' He said: 'Who is the governor of Yemen?' I said: 'Tawos ibn Kaysan.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'How does he rule over them?' I said: 'He rules over them in the same way 'Ata'a' has ruled.' He said: 'Verily, it behooves them.' He said: 'Who is the governor of Egypt?' I said: 'Yazeed ibn Abu-Habib.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Greater Syria?' I said: Makhool.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves. He is a Nubian slave that a woman from the Hozayl tribe emancipated.' He said: 'Who is the governor of the Arabian Peninsula?' I said: 'Maymoon ibn Mahran.' He said: 'Is he from the Arabs or from the freed slaves?" I said: 'From the freed slaves.' He said: 'Who is the governor of Khorasan?' I said: 'Al-Dahhak ibn Mozahim.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Al-Basra?' I said: 'Al-Hasan ibn Abul-Hasan.' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the freed slaves.' He said: 'Who is the governor of Kufa?' I said: 'Ibraheem Al-Nakhe'e .' He said: 'Is he from the Arabs or from the freed slaves?' I said: 'From the Arabs.' He said: 'Woe to you Zohri!

٣٠ ــ باب فى الشفاعة

Chapter(30)

About Interceding for Others

﴿ مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُن لَّهُ كِفْلٌ مِّنْهَا وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴾ (النساء ٨٥)

Allah ﷻ said:

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is All-Witness to) everything. *" (4: 85)

١٥٢- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ اشْفَعُوا وَلْتُؤْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَبُرَيْدٌ يُكْنَى أَبَا بُرْدَةَ أَيْضًا هُوَ ابْنُ أَبِي مُوسَى الأَشْعَرِيِّ وَهُوَ كُوفِيٌّ ثِقَةٌ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ *

152. Narrated Abu-Musa Al-Asha'ari: 'The Prophet ﷺ said: "Intercede that you would be rewarded and Allah ﷻ decrees whatever He wills on His Prophet's tongue."

You have released me. By Allah, the freed slaves would rule over the Arabs that the preachers pray unto Allah for them on the pulpits.' Al-Zohri said: 'O commander of the faithful! It is the religion of Allah ﷻ that raises those who guard it and lower those who abandon it.'"'

٣١ ـ باب فى الإصلاح بين الناس

Chapter(31)
About Making Peace among People

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ (النساء ١١٤)

"There is no good in most of their secret talk save (in) him who orders giving in charity for Allah's Cause, or for enjoining what is just or making peace between people, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward. *" (4: 114) And

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (النساء ١٢٨)

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them if they make terms of peace between themselves; and making peace is better. And the human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do. *" (4: 128) And

﴿ يَسْأَلُونَكَ عَنِ الأَنفَالِ قُلِ الأَنفَالُ للهِ وَالرَّسُولِ فَاتَّقُوا اللهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللهَ وَرَسُولَهُ إِن كُنتُم مُّؤْمِنِينَ ﴾ (الانفال١)

"They ask you (O Muhammad!) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger if you are believers. *" (8: 1) And

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾
(الحجرات ١٠)

"The believers are but a single brotherhood, so make peace and reconciliation between two (disputing/fighting) brothers. And fear Allah, that you may receive Mercy.*" (49: 10)

١٥٣- حديث أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ[1] يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ أخرجه البخاري .

153. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "One should give in charity for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two people is regarded as giving in charity; and to help a man concerning his mount, by helping him to ride it or by lifting his luggage on to it, is also regarded as giving in charity; to say a good word is also giving in charity; every step taken on one's way to offer the compulsory prayer (in the mosque) is also giving in charity; and to remove a harmful thing from the pathway is also giving in charity." (Bukhari)

١٥٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ قَالَ وحَدَّثَنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَأَبُو أَحْمَدَ قَالا حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحِلُّ الْكَذِبُ إِلا فِي ثَلاثٍ يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ وقَالَ مَحْمُودٌ فِي

حَدِيثِهِ لا يَصْلُحُ الْكَذِبُ إلا فِي ثَلاثٍ هَذَا حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ مِنْ حَـدِيثِ أَسْمَاءَ إلا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ حَدَّثَنَا بِـذَلِكَ مُحَمَّـدُ بْـنُ الْعَلاءِ حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ وَفِي الْبَاب عَنْ أَبِي بَكْرٍ *

154. Narrated Asma'a bint Yazeed: 'The Messenger of Allah ﷺ said: "Lying is permissible as regards three affairs: a husband talking to his wife to please her, a warrior in regards to matter concerning war, and a man (mediator) trying to reconcile between people."

١٥٥- عَنْ كَعْبِ بْنِ مالِكٍ ﷺ : أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي المَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِـهِ، فَخَرَجَ إِلَيْهِمَا، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى: (يَا كَعْبُ). قَالَ: لَبَّيْكَ يَـا رَسُولَ اللهِ، قَالَ: (ضَعْ مِنْ دَيْنِكَ هذَا). وَأَوْمَأَ إِلَيْهِ: أَيِ الشَّطْرَ قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللهِ، قَالَ: (قُمْ فَاقْضِهِ). رواه البخاري.

155. Ka'ab ibn Malek ﷺ narrated that he asked for repayment of a debt that was owed to him by Ibn Abu-Hadrad in the mosque. Their voices grew louder. Allah's Messenger ﷺ heard them while he was in his house. So he came to them raising the curtain of his room and said: "O Ka'ab!" I replied: "Labbayk, (I am at your disposal) Allah's Messenger!" He said: "O Ka'ab! Reduce your debt (to one half, gesturing with his hand.)" I said: "O Allah's Messenger! I have done so." Then Allah's Messenger ﷺ said (to Ibn Abu-Hadrad): "Get up and pay the debt to him."' (Bukhari)

٣٢ ـ باب في فضل ضعفة المسلمين

Chapter:(32)

About the Supremacy of the Weak Muslims

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨).

"(O Muhammad!) adhere yourself patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. *" (18: 28)

١٥٦- حديث حارثة بن وهب الخزاعي قال: سمعت النبي ﷺ يقول: ألا أخبركم بأهل الجنة كل ضعيف متضعف، لو أقسم على الله لأبره ألا أخبركم بأهل النار كل عتل جواظ مستكبر أخرجه البخاري.

156. Narrated Haritha ibn Wahb Al-Khozae'e ﷺ: 'I heard the Prophet ﷺ saying: "May I tell you of the people of Paradise? (They include) every weak, poor, and obscure person looked down upon by the people. If such a person takes an oath that Allah ﷻ would do anything, his oath would be fulfilled by Allah ﷻ. And may I inform you about the people of the Hellfire? They are all those violent, arrogant, and stubborn people."' (Bukhari)

١٥٧- عَنْ سَهْلٍ ﷺ قالَ: مَرَّ رَجُلٌ غَنِيٌّ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: (ما تَقُولُونَ في هذَا). قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قالَ أَنْ يُسْتَمَعَ. قالَ: ثُمَّ سَكَتَ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ، فَقَالَ: (ما تَقُولُونَ في هذَا). قالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قالَ أَنْ لاَ يُسْمَعَ. فَقَالَ رَسُولُ اللهِ ﷺ: (هذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هذَا). رواه البخاري.

157. Narrated Sahl ﷺ : 'A wealthy man passed by Allah's Messenger ﷺ and Allah's Messenger asked (his companions): "What do you say about this (man)?" They replied: "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession would be accepted; and if he speaks, he would be listened to." Allah's Messenger ﷺ kept silent, and then a poor man from among the Muslims passed by, and Allah's Messenger ﷺ asked: "What do you say about this man?" They replied: 'If he asks for a lady's hand in marriage, no one would accept him; and if he intercedes (for someone), his intercession would not be accepted; and if he speaks, he would not be listened to. "Allah's Messenger ﷺ said: "This poor man is better than so many of the first as to fill the earth."' (Bukhari)

١٥٨- وَعَنْ أَبِي هُرَيْرَةَ ﷺ في قِصَّةِ المَرأَةِ الَّتِيْ كَانَتْ تَقُمُّ المَسْجِدَ قَالَ: فَسَأَلَ عَنْهَا النَّبِيَّ ﷺ، فَقَالُوا: مَاتَتْ، فقَالَ: أَفَلاَ كُنْتُمْ آذَنْتُمُونِيْ فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا فقَالَ: دُلُّونِيْ عَلَى قَبْرِهَا ، فَدَلُّوهُ، فَصَلَّى عَلَيْهَا مُتَّفَقٌ عَلَيْهِ

وَزَادَ مُسْلِمٌ: ثُمَّ قَالَ: إِنَّ هَذِهِ القُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ يُنَوِّرُهَا لَهُمْ بِصَلاَتِيْ عَلَيْهِمْ.

158. Abu-Huraira ﵁ narrated the story of the woman who used to sweep the mosque. He said that the Prophet ﷺ asked about her and they (the companions) told him that she had died. The Messenger of Allah ﷺ then said: "Why did you not inform me?" Abu-Huraira ﵁ said that it appeared as if they had treated her as of little importance. The Messenger of Allah ﷺ said: "Show me her grave." They did as he requested and the Prophet ﷺ performed the funeral prayer for her.

The version of Imam Muslim has the following words: 'And the Messenger of Allah ﷺ then said: "These graves are full of darkness for their occupants, but Allah will illuminate them for their dwellers because of my prayer for them."

١٥٩- عَنْ أَبِي هُرَيْرَةَ ﵁: عَنِ النَّبِيِّ ﷺ قَالَ: (لَمْ يَتَكَلَّمْ فِي المَهْدِ إِلاَّ ثَلاثَةٌ: عِيسى، وكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّي، جَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أُجِيبُهَا أَوْ أُصَلِّي، فَقَالَتْ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ المُومِسَاتِ، وكَانَ جُرَيْجٌ فِي صَوْمَعَتِه، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وكَلَّمَتْهُ فَأَبى، فَأَتَتْ رَاعِيًا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلاَمًا، فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ قَالَ: الرَّاعِي، قَالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ قَالَ: لاَ، إِلاَّ مِنْ طِينٍ. وكَانَتْ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ، فَقَالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ) قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَمَصُّ إِصْبَعَهُ (ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَتْ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هذِهِ، فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبَابِرَةِ، وَهذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، وَلَمْ تَفْعَلْ). رواه البخاري

159. Narrated Abu-Huraira ﵁: 'The Prophet ﷺ said: "None spoke in the cradle but three: (The first was) Jesus, (the second was a child of Bano Israel whose story is as follows): There was a man from Bano Israel called Jorayj. While he was offering the prayer, his mother came and called him. He said (to himself): 'Shall I answer her or keep on praying?' (He went on praying and did not answer her.) His mother prayed: 'O Allah! Do not let him die until he sees the faces of the prostitutes.' So, while he was in his hermitage, a lady came and sought to seduce him, but he refused her. So she went to a shepherd and gave herself to him and later she gave birth to a child and claiming that it belonged to Jorayj. The people, came to him and dismantled his hermitage, threw him out of it, and abused him. Jorayj performed ablution and offered a prayer, and then went to the child and said: 'O child! Who is your father?' The child replied: 'The shepherd.' (After hearing this) the people said: 'We shall rebuild your hermitage with gold.' He said: 'No. It should be built with nothing but mud.'

(The third was the hero of the following story): A lady from Bano Israel was nursing her child at her breast when a handsome rider passed by her. She said: 'O Allah! Make my child like him.' At that the child left her breast, and facing the horseman, he said: 'O Allah! Do not make me like him.' The child then started sucking her breast again.' Abu -Huraira further said: 'It is as if I were now looking at the Prophet ﷺ sucking his finger (by way of demonstration). (The Prophet ﷺ continued): "After a while they (some people) passed by with a lady -slave and she (i.e. the child's mother) said: 'O Allah! Do not make my child like this (slave-girl)!' At that the child left her breast and said: 'O Allah! Make me like her.' When she (the mother) asked: 'Why?' The child replied: 'The horseman is one of the tyrants

while this slave-girl is falsely accused of theft and illegal sexual intercourse. yet she has not done either.' (Bukhari)

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٣٣ ـ باب في ملاطفة اليتيم والضعفاء

Chapter(33)

About Treating the Orphans kindly

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا(١) وَآتُوا الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا(٢) وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَى وَثُلاَثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا (٣) وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا(٤) وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلاً مَّعْرُوفًا(٥) وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللهِ حَسِيبًا(٦) لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا(٧) وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلاً مَّعْرُوفًا(٨) وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللهَ وَلْيَقُولُوا قَوْلاً سَدِيدًا(٩) إِنَّ الَّذِينَ يَأْكُلُونَ

أَمْـــوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا(١٠) ﴾
(النساء ١-١٠)

Verse number 1 reminds people of their brotherhood. They are the sons of one man Adam, and it reminds them of Allah's Ability and observance over them.

Verse number 2 imposes the rules of managing the orphans' wealth. It forbids devouring their wealth illegally by using crookedness. This is a major sin.

Verse number 3 imposes that the female orphan should be given her dowry like their equals. The fact that she is an orphan has no role in this regard.

Verse number 4 imposes the rule that women should be given their dowry as a pure right for themselves. This applies to the female orphans.

Verse number 5 imposes the rule that orphans should be supported fairly. It pays attention to clothing them elegantly and speaking kind words to them. Then, it orders that the orphan's wealth should be invested honestly and efficiently, it should not be left until the giving of zakat had consumed it.

Verse number 6 imposes the rule that orphan should be taught and trained. Them having reached marriageable age is not the only criterion to be used for handing their property over to them. Their guardians should also be assured of their ability to judge matters in a discerning manner. The verse forbids wasting their wealth through any crooked way. It directs rich guardians not to take any compensation for their noble mission, but poor guardians are permitted to take a just and fair compensation. This

explicitly shows that a guardian should be fair and just, and it is not a condition that he should be rich. When the orphans reach the marriageable age and have sound judgment, they should be presented to the society as new effective members, through having witnesses to the handing over of their properties to them. The verse reminds people of Allah's Ability in reckoning them.

Verse number 7 imposes the right of inheritance to males and the females. This applies with even more reason to the orphans.

Verse number 8 recommends that a portion of the inheritance be given to some relatives who do not inherit, it also gives the orphans the same right.

Verse number 9 sentimentally addresses the guardians to consider orphans as their own sons, it warns them that, had Allah ﷻ willed, their own children would have met the same end (and become orphans). Thus, they should praise Allah ﷻ and show thankfulness to Him through treating orphans in the best and the most virtuous manner .

Verse number 10 warns mankind against devouring orphans' wealth, for this is similar to devouring a blazing fire in one's belly.

Allah ﷻ said:

﴿ لاَ تَمُــدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾ (الحجر ٨٨).

"Do not long ambitiously for what We have bestowed on certain classes of them (the disbelievers), nor grieve

over them. And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْــدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطاً ﴾ (الكهف ٢٨)

"And keep yourself patiently (O Muhammad!) with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayer, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own whims, and whose affair (deeds) has been lost. * " (18: 28) And

﴿ فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ(١٠) ﴾ (الضحى٩–١٠)

"Therefore, treat not the orphan unfairly * And repulse not the beggar. *" (93: 9-10) And

﴿ أَرَأَيْــتَ الَّــذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ(٢) وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) ﴾ (الماعون ١– ٣)

"Have you seen him who denies the Day Recompense? * That is he who repulses the orphan (harshly), * And urges not on the feeding of the needy. *" (107: 1-3)

١٦٠- حديث مُعَاوِيَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ مَنْ يُرِدِ اللهُ بِهِ خَيْـرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِي، وَلَنْ تَزَالَ هذهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللهِ، لا يَضُرُّهُمْ مَن خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ أخرجه البخاري.

160. Narrated Mu'aweya ﷺ: 'I heard Allah's Messenger ﷺ saying: "If Allah wants to do good to a person, He makes him comprehend the religion (the understanding of the meanings of the Koran and the Sunna (legal ways) of the Prophet ﷺ). I am just a distributor, but the grant is from Allah ﷻ. Remember! This nation (a group of the true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path until Allah's order (Day of Judgment) is established."' (Bukhari)

١٦١- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيَّ ﷺ: (لَيْسَ الْمِسْكِينُ الَّذِي تَـرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْـكِينُ الَّـذِي يَتَعَفَّـفُ. وَاقْرَؤُوا إِنْ شِئْتُمْ). يَعْنِي قَوْلَهُ: ﴿ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّـهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّـفِ تَعْـرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافاً وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِـهِ عَلِـيمٌ ﴾ (٢٧٣) رواه البخاري.

161. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "A poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient, but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement):

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land

(for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

* * *

٣٤ ــ باب فى الوصية بالنساء

Chapter(34)

About Treating Women Kindly

١٦٢- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: (السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ).
رواه البخاري.

162. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The one who looks after a widow or a poor person is like a warrior who fights for Allah's Cause, or like him who offers prayer all the night and observes fasting all the day." (Bukhari)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ فَعَسَى أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللهُ فِيهِ خَيْرًا كَثِيرًا ﴾ (النساء ١٩)

Allah ﷻ said:

"O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the dowry you have given them, unless they commit Fahishatin Mobayyina (improper behavior). And live with them

honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good. *" (4: 19)

﴿ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا ﴾
(النساء ٢١)

"...they (women) have taken from you a solemn covenant. *" (4: 21)

عَــنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ: "... فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ..."

١٦٣- حديــث أَبِــي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ أَعْــوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا أخرجه البخاري.

163 Narrated Abu-Huraira ﷺ: 'The prophet ﷺ said: "Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I command you to take care of the women in a good manner, for they are created from a rib, and the most crooked portion of the rib is its upper part, if you try to straighten it you will break it, and if you leave it it will remain crooked. So I commend you to take care of the woman in a good manner." (Bukhari)

١٦٤- عَــنْ عَــبْدِ اللهِ بْنِ زَمْعَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: ((إِذَ انْبَعَثَ أَشْقَاهَا)): انْبَعَثَ لَهَــا رَجُــلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ). وَذَكَرَ النِّسَاءَ

فَقَالَ: (يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ). ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ:(لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ). رواه البخاري.

164. Abdullah ibn Zama'a ﷺ said that he had heard the Prophet ﷺ delivering a speech, and he mentioned a camel and the one who had slain it. Allah's Messenger ﷺ quoted: "When the most wicked man among them went forth (to kill the camel)... *" (91: 12) Then, he said: "(That man must have been) a tough man, whose equal was rare, who enjoyed the protection of his people like Abu-Zama'a. He went forth to (kill) it."' Abu-Zama'a added: 'The Prophet ﷺ then mentioned about women and said: "It is not wise for anyone of you to lash out at his wife like a slave, for he might sleep with her the same evening. Then he advised them not to laugh when somebody breaks wind, and said: "Why should anybody laugh at what he himself does? (Bukhari)

١٦٥- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ عَنْ سُلَيْمَانَ ابْنِ عَمْرِو بْنِ الأَحْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ أَلا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ فَإِنْ أَطَعْنَكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلا أَلا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ

وَطَعَامِهِنَّ قَالَ أبو عيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ *

165. Narrated Solayman ibn Amr ibn Al-Ahwas: 'My father narrated to me that he had attended Hajjat Al-Wada'a (the Farewell Hajj) with the Messenger of Allah ﷺ who delivered a speech. He praised Allah His due praise, admonished the people, and mentioned a story, then he said: "Behold! Be kind to women for they are as captives under your protection, and you do not possess anything other than that except they bring forth a manifest wrong deed. If they did so, separate from them in the bed and hit them lightly. If they obey you, do not transgress. Indeed, you have rights on your women and they also have rights on you. As to your rights on them, they are not permitted to admit anyone you dislike to your houses. As to their rights on you, it is for you to treat them kindly and moderately as regards their clothing and food."

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٣٥ ــ باب فى حق الزوج على المرأة

Chapter (35)

About the Husband's Right on His Wife

﴿ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللهُ وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً إِنَّ اللهَ كَانَ عَلِيًّا كَبِيرًا ﴾ (النساء ٣٤)

Allah ﷻ said:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great. *" (4: 34)

١٦٦- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قالَ: قالَ رَسُولُ اللهِ ﷺ: (إِذَا دَعَا الـرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبِحَ). رواه البخاري.

166. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, the angels will curse her until the morning."' (Bukhari)

١٦٧- عَـنِ ابْـنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالـرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْـؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ).

قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

167. Narrated Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them."' I thought that Ibn Omar said: 'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."' (Bukhari)

١٦٨- حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا إِسْمَعِيلُ بْنُ عَيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تُؤْذِي امْرَأَةٌ زَوْجَهَا فِي الدُّنْيَا إِلا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لا تُؤْذِيهِ قَاتَلَكِ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أَنْ يُفَارِقَكِ إِلَيْنَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ وَرِوَايَةُ إِسْمَعِيلَ بْنِ عَيَّاشٍ عَنِ الشَّامِيِّينَ أَصْلَحُ وَلَهُ عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ مَنَاكِيرُ *

168. Narrated Mo'az ibn Jabal: 'The Prophet ﷺ said: "There is no woman that does harm to her husband in this life except that his wife of the bright-eyed damsels/the dark-eyed damsels of Paradise says: 'Do not do harm to him. He is merely a guest with you and he is about to part from you to us.'

٣٦ ـ باب في النفقة على العيال

Chapter(36)

About Spending on One's Family

﴿ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لأَنْفُسِكُمْ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّكُم مُّلاَقُوهُ وَبَشِّرِ الْمُؤْمِنِين﴾ (البقرة ٢٢٣)

"Mothers shall breastfeed their children for two whole years, (that is) for those (parents) who desire to complete the term of feeding, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, and nor any father (shall be treated unfairly) on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decided on a foster milk-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allah and know that Allah is the All-Seer of what you do. *" (2: 223) And

﴿ لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللهُ لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ مَا آتَاهَا سَيَجْعَلُ اللهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ (الطلاق٧)

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease. *" (65: 7) And

﴿ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ (سبأ ٣٩)

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (34: 39)

١٦٩- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، أَلِي أَجْرٌ أَنْ أُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِيَّ فَقَالَ: (أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ). رواه البخاري.

As to the Hadiths, below are few:

169. Narrated Umm Salama ,may Allah be pleased with her, I said "O Allah's Messenger! Shall I receive a reward if I spend for the sustenance of Abu-Salama's children, even though they are also my sons?' The Prophet ﷺ replied: "Spend on them and you will be rewarded for what you spend on them." (Bukhari)

١٧٠- حديث أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، قَالَ: مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا[١] وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا أخرجه البخاري.

170. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Every day two angels come down from Heaven and one of them prays: 'O Allah! Compensate every person who spends in Your Cause.' The other (angel) prays: 'O Allah! Spoil the properties of every miser.''" (Bukhari)

١٧١- عَــنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ، عن النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ). رواه البخاري.

171. Narrated Hakeem ibn Hezam ﷺ: 'The Prophet ﷺ said: "The upper hand is better than the lower hand (i.e. he who gives in charity is better than the recipient). One should start giving (Zakat) first to his dependents. And the best charity is what is given by a wealthy person (from the money that is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, and whosoever is satisfied with what Allah has given him, Allah will make him self-sufficient."' (Bukhari)

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٣٧ ـ باب فى الإنفاق مما يحب ومن الجيد

Chapter (37)

About Spending Legitimate Earnings

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(آل عمران ٩٢)

"By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. *" (3: 92) And

﴿ يَــا أَيُّهَــا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الأَرْضِ وَلاَ تَــيَمَّمُوا الْخَبِيــثَ مِنْهُ تُنفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلاَّ أَن تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللهَ غَنِيٌّ حَمِيدٌ ﴾ (البقرة ٢٦٧)

"O you who believe! Spend of the good things that you have (legitimately) earned, and of what We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise. *" (2: 267)

١٧٢- وعَــنْه رَضِــيَ اللهُ عَــنْهُ قَالَ: كانَ أَبُو طَلْحَةَ أكثَرَ الأنْصَارِ بِالمَدِينَةِ مالًا مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ، وكانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكَانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هــذِهِ الآيَــةُ: ﴿ لَــن تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ﴾ . قامَ أَبُو طَلْحَةَ إِلَى رَسُــولِ اللهِ ﷺ فقَــالَ: يَا رَسُولَ اللهِ، إنّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ لَن تَنَالُوا البِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّون). وَإِنّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحاءَ، وَإِنَّهَا صَدَقَةٌ للهِ، أَرْجُو بِــرَّهَا وَذُخْــرَهَا عِــنْدَ اللهِ، فَضَعْهَا، يَا رَسُولَ اللهِ، حَيْثُ أَرَاكَ اللهُ. قَالَ: فَقَالَ رَسُــولُ اللهِ ﷺ: (بَــخْ، ذَلِكَ مالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ ما قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأَقْرَبِينَ). فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ في أقارِبِهِ وَبَنِي عَمِّهِ. رواه البخاري.

172. Narrated Ishaq ibn Abdullah ibn Abu-Talha: 'I heard Anas ibn Malek ﷺ saying: "Abu-Talha owned more date-palm trees (gardens) than any other amongst Al Ansar in Madina and the most beloved of them to him was the Bayroha' garden, that was in front of the Prophet's mosque of the ﷺ. Allah's Messenger ﷺ used to go there and he used to drink its nice water." Anas ﷺ added: "'Upon the revelation of the verses: "By no means shall you attain righteousness (here it means Allah's Reward) unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well; *" (3: 92)Abu-Talha

said to Allah's Messenger ﷺ: 'O Allah's Messenger! Allah, the Blessed, the Superior says: "By no means shall you attain righteousness unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well. *" No doubt, the Bayroha' garden is the most beloved of all my property to me. So I want to give it in charity for Allah's Cause, expecting its reward from Allah. O Allah's Messenger! Spend it however you will.' At that Allah's Messenger ﷺ said: 'Well said! It is a useful property. I have heard what you have said (O Abu-Talhah), and I think it would be proper if you give it to your kith and kin.' Abu-Talha said: 'I will do so, O Allah's Messenger.' Then Abu-Talha distributed that garden amongst his relatives and his cousins."'

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٣٨ ـ باب فى نصح الرجل أهله بطاعة الله ﷻ

Chapter(38)

About Advising One's Family Member to obey Allah ﷻ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾(التحريم٦)

"And order your family to perform the prayer punctually and be patient in offering them (the prayers). We do not ask of you a provision (i.e. to give Us anything), We provide for you. And the good end (i.e. Paradise) is for the pious and the righteous persons. *" (20: 132) And

"O you who believe! Ward off from yourselves and your families the Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who

disobey not (from executing) the commands they receive from Allah, but do what they are commanded. *" (66: 6)

١٧٣- عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

173. Narrated Omar ibn Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you." (Agreed upon).

١٧٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

174. Narrated Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them."' I thought that Ibn Omar said: 'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care." (Bukhari)

٣٩ ـ باب فى حق الجار والوصية به

Chapter (39)

About the Neighbor's Rights

Narrated A'isha, may Allah be pleased with her, 'The Prophet ﷺ said: "Gabriel kept on recommending me to treat the neighbor kindly till I thought he will make him an heir."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِي اللَّه عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُه. * البخارى.

Narrated Abo Shorayh Al 'Adawi ﷺ; 'My ears have heard and my eyes have seen the Prophet ﷺ when he spoke, "Whoever believes in Allah and the Last Day, should treat his neighbor generously…" And

حديث أبي شُرَيْحٍ الْعَدَوِيِّ قَالَ: سَمِعَتْ أُذُنَايَ وَأَبْصَرَتْ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فَقَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ... * البخاري.

Narrated Abo Shorayh ﷺ; ' The Prophet ﷺ said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe! It was said, Who is that, O Allah's Messenger?' He said: That person whose neighbor does not feel safe from his evil."

It was narrated that a man came to Ibn Mas'oud and said; 'I have a neighbor that hurts me, abuse me, and annoy me.' He said; 'Go (Pardon him). If he disobeyed Allah regarding you, obey Allah regarding him.'

عَنْ أَبِي شُرَيْحٍ ﷺ: قَالَ إِنّ النّبِيّ ﷺ قَالَ: "وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُـؤْمِنُ وَاللهِ لاَ يُؤْمِنُ." قِيلَ: وَمَنْ يَا رَسُولَ اللهِ قَالَ: "الّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ." البخاري.

Narrated Abo Horayrah; 'A man said; 'Messenger of Allah! So and so (a woman) performs the prayer too much, observe fasting too much, and give Az-Zakah too much but she hurts her neighbors with her tongue?' He said: "She is in Hellfire."

قَالَ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ أَخْبَرَنِي الأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى جَعْدَةَ عَنْ أَبِـي هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ فلانَةَ يُذْكَرُ مِنْ كَثْرَةِ صلاتِهَا وَصِـيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ...* أحمد.

Narrated Abu Zarr; 'My patron recommended me: "If you cooked meat increase its water and spoon to your neighbors thereof."

أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْـدِ اللَّـهِ بْـنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَوْصَانِي خَلِيلِي ﷺ فَقَالَ إِذَا طَبَخْتَ مَرَقَةً فَـأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ فَاغْرِفْ لَهُمْ مِنْهَا * الدارمي.

Narrated Abu Hurayrah ﷺ; 'The Prophet ﷺ said: "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were meatless hoof of a ewe (fleshless part of legs)." And

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النّبِيّ ﷺ قَالَ: "يَا نِسَاءَ المُسْلِمَاتِ لاَ تَحْقِرَنّ جَـارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ." البخاري.

حَدَّثَنَا رَوْحٌ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلاثَةٌ

وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلاثَةٌ مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ وَالْمَسْكَنُ الصَّالِحُ وَالْمَرْكَبُ الصَّالِحُ....* أحمد.

Narrated Sa'd bin Abo Waqqaas; 'The Messenger of Allah ﷺ said: "Three matters bring forth happiness to the son of Adam. The righteous woman, the large house, and the suitable mount…"

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ كُلْثُومٍ الْخُزَاعِيِّ قَالَ أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ أَنِّي قَدْ أَحْسَنْتُ وَإِذَا أَسَأْتُ أَنِّي قَدْ أَسَأْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ جِيرَانُكَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ وَإِذَا قَالُوا إِنَّكَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ * ابن ماجة.

Narrated Kolthoom Al Khoraa'i; 'A man came to the Prophet ﷺ and said; 'When I have done any deed, how do I know whether I have done well or not?' He said: "If your neighbors said; 'You have done well, you have done well. And if they said; 'You have done ill, you have done ill." And

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ مَنْ كَانَ لَهُ شَرِيكٌ فِي حَائِطٍ فَلا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرِضَهُ عَلَى شَرِيكِهِ. * الترمذى.

Narrated Jaabir bin 'Abdullah; 'The Prophet ﷺ said: "He that has a partner in a garden, let him not sell it till he consults his partner."

عَنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: "لاَ يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ...." البخاري.

Narrated Abo Horayrah ﷺ; 'Allah's Messenger ﷺ said: "No one should prevent his neighbor from fixing a wooden peg in his wall..."

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ جَابِرٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:"... وَلِلرَّجُلِ أَنْ يَجْعَلَ خَشَبَةً فِي حَائِطِ جَارِهِ .. * أحمد.

Narrated Ibn 'Abbaas; 'The Messenger of Allah ﷺ said: "...And the man is entitled to fix his ceiling wood on his neighbor's wall..."

ثُمَّ قَالَ أَبُو هُرَيْرَةَ: ما لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ واللهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. * البخاري.

"...Then Abo Horayrah ﷺ said; 'Why do I find you averse to it? By Allah, I certainly will enact it among you.'

Some scholars are on the opinion that the neighbor is entitled to fix his ceiling beams on the wall of his neighbor.

The Messenger of Allah ﷺ said: "He for whom Allah wills goodness endears him to his neighbors."

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (4: 36)

١٧٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ رَضِيَ اللَّه عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ. * البخارى.

175. Narrated A'isha may Allah be pleased with her: 'The Prophet ﷺ said: "Gabriel kept on recommending me to treat my neighbor kindly until I thought he will make him an heir."'

١٧٦- أَخْبَرَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَوْصَانِي خَلِيلِي ﷺ فَقَالَ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ فَاغْرِفْ لَهُمْ مِنْهَا * الدارمى.

176. Narrated Abu-Zarr : 'My patron recommended me: "If you cook meat increase its water and spoon [give some] to your neighbors."

١٧٧- عَنْ أَبِي شُرَيْحٍ ﷺ: قَالَ إِنَّ النَّبِيَّ ﷺ قَالَ: "وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُؤْمِنُ وَاللهِ لاَ يُؤْمِنُ." قِيلَ: وَمَنْ يَا رَسُولَ اللهِ قَالَ: "الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ." البخاري.

177. Narrated Abu-Shorayh ﷺ: 'The Prophet ﷺ said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was asked: "Who is that, O Allah's Messenger?" He said: "That person whose neighbor does not feel safe from his evil."' (Bukhari)

١٧٨- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ عَنْ شُرَحْبِيلَ بْنِ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

قَــالَ: قَــالَ رَسُولُ اللَّهِ ﷺ خَيْرُ الأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ * الترمذى.

178. Narrated Abdullah ibn Amr: 'The Messenger of Allah ﷺ said: "The best of companions in Allah's sight, is the best to his companion and the best of neighbors in Allah's sight, is the best to his neighbor."'

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٤٠ ــ باب فى بر الوالدين

Chapter(40)

About Dutifulness to the Parents and Relatives

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work, hoping that it will benefit the reader on this topic

عَــنْ أَبِــي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "إِنَّ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمَنِ فَقَالَ اللهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ." البخاري.

Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The word Al-Rahim (womb) is derived from the Name Al -Rahman (Most Gracious, One of the of Allah's Names) and All ah said: 'I will keep good relations with the one who keeps good relations with you (womb i.e. kith and kin) and sever relations with him who severs relations with you (womb, i.e., kith and kin)."' And

عَنْ أَنَسِ بْنِ مَالِك ﷺ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: "مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَه." البخاري.

Narrated Anas ibn Malek ﷺ: 'I heard Allah's Messenger ﷺ saying: "Whoever desires an increase in his sustenance and age, should keep good relations with his kith and kin."' The other narrative adds the words: "Let him fear Allah and keep good relations with his kith and kin."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ عَنْ زَوْجِ دُرَّةَ بِنْتِ أَبِي لَهَبٍ عَنْ دُرَّةَ بِنْتِ أَبِي لَهَبٍ قَالَتْ قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ فَقَالَ ﷺ خَيْرُ النَّاسِ أَقْرَؤُهُمْ وَأَتْقَاهُمْ وَآمَرُهُمْ بِالْمَعْرُوفِ وَأَنْهَاهُمْ عَنِ الْمُنْكَرِ وَأَوْصَلُهُمْ لِلرَّحِمِ * أحمد.

Narrated Dorra ibn Abu-Lahab: 'A man rose up while the Prophet ﷺ was on the Minbar (pulpit) and said: "O Messenger of Allah! What is the best [attribute] among the people?" He said: "The best amongst them is he who reads the Koran most perfectly, the one who is most pious, the one who enjoins what is right and forbids what is wrong (most perfectly), and the one who treats his kith and kin most kindly."'

حَدَّثَنَا عَفَّانُ حَدَّثَنَا سَلَّامٌ أَبُو الْمُنْذِرِ عَنْ مُحَمَّدِ بْنِ وَاسِعٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ أَمَرَنِي خَلِيلِي ﷺ بِسَبْعٍ ... وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَدْبَرَتْ وَأَمَرَنِي أَنْ لا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ أَقُولَ بِالْحَقِّ وَإِنْ كَانَ مُرًّا... * أحمد.

Narrated Abu-Zarr : 'My patron has ordered me seven [things]…And he ordered me to treat my kith and kin kindly, even if they fled (from the warfare). He ordered me not to ask anyone for anything, and he ordered me to tell the truth, even if it was bitter.'

حَدَّثَـــنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنِ الأعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفِطْرٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِاللَّهِ بْنِ عَمْرٍو قَالَ سُفْيَانُ لَمْ يَرْفَعْهُ الأعْمَشُ إِلَى النَّبِيِّ ﷺ وَرَفَعَهُ حَسَنٌ وَفِطْرٌ عَنِ النَّبِيِّ ﷺ قَالَ: "لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا." * البخارى.

Narrated Hasan and Fitr directly from the Prophet ﷺ who said: "The one connecting his womb-related relatives is not he that connects those who connect him and severs those who severe him. It is he that when they sever him, he connect them."

The other narrative has the words:

حَدَّثَـــنَا أَبُـــو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لأَبِي بَكْرٍ قَالا حَدَّثَنَا وَكِـــيعٌ عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَـــتْ قَالَ رَسُولُ اللَّهِ ﷺ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ * مسلم.

Narrated A'isha: 'The Messenger of Allah ﷺ said: "The womb is clinging to the Throne. It says: 'He that maintains connections with me Allah maintains connections with him and he that severed relationships with me, Alah severs relationships with him."

عَـــنْ أَسْـــماءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي قَالَ: "نَعَمْ صِلِي أُمَّكِ." البخاري.

Narrated Asma'a bint Abu-Bakr, may Allah be pleased with them: 'My mother came to me during the lifetime of Allah's Messenger ﷺ and she was a polytheist. I said to Allah's Messenger ﷺ, seeking his verdict "My mother has

come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet ﷺ said: "Yes, keep good relations with her."' And

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ الأَحْوَلِ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنِ الرَّبَابِ عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ... "الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ.* الترمذى.

Narrated Salman ibn Amer: 'The Prophet ﷺ said: "A charitable deed for a needy person has a one-fold reward, while that for a relative has a two-fold reward, i.e. charity and keeping connections with blood relations."

Narrated Anas ibn Malek ﷺ: 'I heard Allah's Messenger ﷺ saying: "Whoever desires an increase in his sustenance and age, should keep good relations with his kith and kin."' The other narrative adds the words: "Let him fear Allah and keep good relations with his kith and kin."

عَنْ أَنَسٍ قَالَ النَّبِيُّ ﷺ لأَبِي طَلْحَةَ: "اجْعَلْهَا لِفُقَرَاءِ أَقَارِبِك..." البخارى.

Narrated Anas: 'The Prophet ﷺ said to Abu-Talha: "Distribute it (the garden) among your relatives," When he was responding to Allah's commandment:

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾

(آل عمران ٩٢)

"By no means shall you attain righteousness unless you give (freely) of that which you love...*" (3: 92) Abu-Talha decided to give a garden of his in charity. The Messenger of Allah ﷺ said to him: "Your reward has fallen due. Distribute it among your relatives."'

حَدَّثَـنَا عَـبْد اللَّهِ قَالَ وَجَدْتُم فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ سُـلَيْمَانَ حَدَّثَنَا عَبَّادٌ يَعْنِي ابْنَ الْعَوَّامِ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ عَنِ الزُّهْرِيِّ عَنْ أَيُّوبَ بْنِ بَشِيرٍ الأَنْصَارِيِّ عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ رَجلا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّدَقَاتِ أَيُّهَا أَفْضَلُ قَالَ عَلَى ذِي الرَّحِمِ الْكَاشِحِ * أحمد.

Narrated Hakeem bin Hizaam; 'A man asked the Messenger of Allah ﷺ about the best charitable deed one would offer and he said: "That is given to the relative who shows enmity to one."

﴿ وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُورًا ﴾ (النساء ٣٦)

"Worship Allah and join none with Him in worship; and do good to parents, kinsfolk, orphans, the needy, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. *" (4" 36) And

"Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve)) and from them both He created manymen and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever All-Watcher over you. *" And

﴿ وَالَّذِيـنَ يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴾ (الرعد ٢١)

"Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). *" (13: 21) And

﴿ وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾ (العنكبوت ٨)

"And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join anything (in worship) with Me (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do. *" (29: 8) And

﴿ وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا (٢٣) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) ﴾ (الإسراء ٢٣ : ٢٤)

"And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. * And lower unto them the wing of submission and humility through mercy, and say (invoke for them): "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (17: 23-24) And

﴿ وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴾ (لقمان ١٤)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. *" (31: 14)

As to the Hadiths, below are a few:

١٧٩- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الأَعْمَالِ أَفْضَلُ قَالَ الصَّلاَةُ لِمِيقَاتِهَا قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ بِرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ ثُمَّ سَكَتَ عَنِّي رَسُولُ اللَّهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي قَالَ أَبو عِيسَى وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ ابْنُ إِيَاسٍ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الشَّيْبَانِيُّ وَشُعْبَةُ وَغَيْرُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنِ ابْنِ مَسْعُودٍ *

179. Narrated Abdullah ibn Mas'oud ﵁: 'I asked the Prophet ﷺ: "Which deed is the dearest to Allah?" He replied: "To perform the prayers at the earliest stated times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To take part in Al Jihad (fighting for Allah's Cause)." (Abdullah) added: "Then Allah's Messenger ﷺ kept silent. Had I asked him more, he would have told me more.'

١٨٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ

الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَاكِ). قَالَ أَبُو هُرَيْرَةَ: اقْرَؤُوا إِنْ شِئْتُمْ:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) ﴾ (محمد ٢٢:٢٣) (رواه البخاري) .

180. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah created His creation, and when He had finished it, the womb got up and caught hold of Allah, whereupon Allah said: "What is the matter?" The womb said: "I seek refuge with you from Al-Qateea'a (Severing the ties of kith and kin)." At that Allah ﷻ said: "Will you accept (be satisfied) if I bestow My Favors on him who keeps your ties, and withhold My Favors from him who severs your ties?" At that it said" "Yes, O my Lord!" Then Allah ﷻ said: "That is for you."' (Abu-Huraira added): 'If you wish, you can recite:

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? * Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight. *"' (47: 22-23)

١٨١- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ أُمَّكَ قَالَ: قُلْتُ ثُمَّ مَنْ قَالَ ثُمَّ أَبَاكَ ثُمَّ الأَقْرَبَ فَالأَقْرَبَ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ قَالَ أَبُو عِيسَى وَبَهْزُ بْنُ حَكِيمٍ هُوَ أَبُو مُعَاوِيَةَ بْنُ حَيْدَةَ الْقُشَيْرِيُّ وَهَذَا حَدِيثٌ حَسَنٌ وَقَدْ تَكَلَّمَ شُعْبَةُ فِي بَهْزِ بْنِ حَكِيمٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَرَوَى عَنْهُ مَعْمَرٌ وَالثَّوْرِيُّ وَحَمَّادُ بْنُ سَلَمَةَ وَغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ *

181. Narrated Mu'aweya ibn Heeda: 'I asked: "O Allah's Messenger! To whom should I be most devoted?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your mother." I asked: "Who comes next?" He replied: "Your father, then your relatives; the closest then the next closest."'

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٤١ ـ باب فى تحريم العقوق وقطيعة الرحم

Chapter(41)

About the Forbiddance of Being Undutiful to Parents

Allah ﷻ said:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ (٢٢) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) ﴾ (محمد ٢٢:٢٣)

"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? * Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight. *" (47: 22-23) And

﴿ وَالَّذِينَ يَنقُضُونَ عَهْدَ اللهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴾ (الرعد ٢٥)

"And those who break the Covenant of Allah, after its ratification, and sever what Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy), and for them is the unhappy (evil) home (i.e. Hell). *" (13: 25) And

﴿ وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُل لَّهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلاً كَرِيمًا(٢٣) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) ﴾ (الاسراء ٢٣: ٢٤)

"And your Lord has decreed that you worship none but Him and that you should be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. * And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.*" (17: 23-24)

١٨٢- حَدَّثَنَا حُمَيْدُ بنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ *

182. Narrated Abu-Bakra ؓ: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet ﷺ was reclining, then sat erect and said: "Particularly, avoid perjury."' Abu-Bakra said: 'The Messenger of Allah ﷺ kept on repeating this many times until we said (to ourselves): "Would it be that he would keep silent."'

١٨٣- حَدَّثَــنَا عَــبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَــامِ بْــنِ سَــعْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ التَّيْمِيِّ عَنْ أَبِي أُمَامَةَ الْأَنْصَــارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ الشِّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغَمُوسُ ...*

183. Narrated Abdullah ibn Onays Al-Johani: 'The Messenger of Allah ﷺ said: "It is of the major sins that one ascribes partners to Allah ﷻ, is undutiful to parents, and utters false oaths (that dips its taker in Fire)…"'

١٨٤- حَدَّثَــنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَــنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِــنَ الْكَــبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْــهِ قَــالَ نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَشْتُمُ أَبَاهُ وَيَشْتُمُ أُمَّهُ فَيَسُبُّ أُمَّهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

184. Narrated Abdullah ibn Amr ,may Allah be pleased with her: 'Allah's Messenger ﷺ said: "It is one of the greatest sins that a man should curse his parents." It was asked: "O Allah's Messenger! How does a man curse his parents?" The Prophet ﷺ said: "The man abuses the father of another man then, the latter abuses the father of the former and abuses his mother."

١٨٥- عَــنِ المَغِــيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِي ﷺ: (إِنَّ اللهَ حَــرَّمَ عَلَــيْكُمْ: عُقُوقَ الأُمَّهَاتِ وَوَأْدَ البَنَاتِ، وَمَنْعَ وَهَاتِ. وَكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ). رواه البخاري.

185. Narrated Al-Mogheera ibn Sho'aba ﷺ: 'The Prophet ﷺ said: "Allah has forbidden for you to be

undutiful to your mothers, to bury your daughters alive, to withhold the rights of the poor and others, and to beg from men. And Allah has hated for you to gossip (sinful and vain talk like backbiting etc.), to ask too many questions, (in disputed religious issues, etc.), and He forbade you to waste wealth (by extravagance with lack of wisdom and thinking etc.).'" (Bukhari)

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٤٢ ـ باب فى فضل بر أصدقاء الأب والأم والأقارب

Chapter(42)

About the Superiority of Showing Dutifulness to One's Parents' Friends

From the Messenger of Allah ﷺ:

١٨٦- حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلا مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ فَقَالَ ابْنُ دِينَارٍ فَقُلْنَا لَهُ أَصْلَحَكَ اللَّهُ إِنَّهُمُ الأَعْرَابُ وَإِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ فَقَالَ عَبْدُ اللَّهِ إِنَّ أَبَا هَذَا كَانَ وُدًّا لِعُمَرَ ابْنِ الْخَطَّابِ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ أَبَرَّ الْبِرِّ صِلَةُ الْوَلَدِ أَهْلَ وُدِّ أَبِيهِ * مسلم.

186. Narrated Abdullah ibn Dinar: 'A nomad met with Abdullah ibn Omar on the road to Mecca. Abdullah greeted him, let him ride behind him on his mount, and gave him the turban he was wearing.' Ibn Dinar said: 'May Allah reform your affairs Abu-Abdul-Rahman) They are (the nomads) are satisfied with the least thing.' Abdullah said: "The father of

that man was a friend to Omar and I heard the Messenger of Allah ﷺ saying: 'The best form of righteousness is that one shows kindness to the folk of his father's friends.''' And

١٨٧- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ ابْنِ عُمَرَ أَنَّ رَجُلا أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ قَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ لا قَالَ هَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبِرَّهَا * الترمذي.

187. Narrated Ibn Omar: 'A man came to the Prophet ﷺ and said: "I have committed a major sin. Is my repentance accepted?" He said: "Is your mother alive?" He said: "No." The Prophet ﷺ said: "Have you a maternal aunt?" He said: "Yes." He said: "So, be kind to her."'

١٨٨- حديث عَائِشَةَ ، قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ أخرجه البخاري.

188. Narrated A'isha may Allah be pleased with her: 'I did not get jealous of any of the wives of the Prophet ﷺ as much as I did of Khadeeja, although I never saw her, but the Prophet ﷺ used to mention her very often; and whenever he slaughtered a ewe he would cut it up and send some to the women friends of Khadeeja. I would say to him: "(You treat Khadeeja in such a way) as if there is no woman on earth except Khadeeja," He would say: "Khadeeja was such-and-such, and I had my children with her." (Bukhari)

٤٣ ـ باب فى توقير العلماء وأهل الفضل

Chapter(43)

About Revering the People of Knowledge and the virtuous People

Allah ﷻ said:

﴿ أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾ (الزمر ٩)

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter, and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses). *" (39: 9)

١٨٩ – حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِسْمَعِيلَ بْنِ رَجَاءٍ عَنْ أَوْسِ بْـنِ ضَمْعَجٍ عَنْ أَبِي مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلا بِإِذْنِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

189. Abu-Mas'oud : 'The Messenger of Allah ﷺ said: "A man should not be led in the prayer in his home except by his leave and it is not permissible for one to sit in his favorite seat in his house, except by his leave."' (At-Termizi)

١٩٠ – حدثـنا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَـارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ يَحْيَى وَحَسِبْتُ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَـالا خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ حَتَّى إِذَا

كَانَـا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَاكَ ثُمَّ إِنَّ مُحَيِّصَةَ وَجَدَ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلا قَدْ قُتِلَ فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَـنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ ذَهَبَ عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ كَبِّرْ لِلْكُبْرِ فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُـولِ اللَّـهِ ﷺ مَقْـتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ قَالُوا وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ قَالَ فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا قَالُوا وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَـى عَقْلَـهُ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَـذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِي الْقَسَامَةِ وَقَدْ رَأَى بَعْضُ فُقَهَاءِ الْمَدِينَةِ الْقَوَدَ بِالْقَسَامَةِ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ إِنَّ الْقَسَامَةَ لا تُوجِبُ الْقَوَدَ وَإِنَّمَا تُوجِبُ الدِّيَةَ * الترمذى.

190. Narrated Rafe'e ibn Khadeej" ‘Abdullah ibn Sahl ibn Sa'ad and Mohayyisha ibn Mas'oud ibn Zayd went out until they reached Khaybar and then they parted. Afterwards Mohayyisha learned that Abdullah ibn Sahl had been killed. He buried him and came to the Messenger of Allah ﷺ with Howayyisa ibn Mas'oud and Abdul-Rahman ibn Sahl. Abdul-Rahman was the youngest among them, and when he started to speak before his two companions, the Messenger of Allah ﷺ said to him: “Let the older one speak,” and so he kept silent. The two companions and Abdul-Rahman informed the Prophet ﷺ about the incident. The Prophet ﷺ said to them:

"Would you take fifty oaths that you would be entitled to have your fellow or the murderer[7]?" (At-Termizi)

١٩١- حَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنَ الشَّجَرِ شَجَرَةً لا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُؤْمِنِ حَدِّثُونِي مَا هِيَ قَالَ عَبْدُ اللَّهِ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ النَّبِيُّ ﷺ هِيَ النَّخْلَةُ فَاسْتَحْيَيْتُ أَنْ أَقُولَ قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ لأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ ﷺ * الترمذى.

191. Narrated Abdullah ibn Omar: 'The Messenger of Allah ﷺ said: "Really, there is a tree whose leaves do not fall. It is an example of the believer. So, guess which one it is?"' Ibn Omar said: 'The people started thinking of the various kinds of the trees and I guessed it to be the date palm. The Prophet ﷺ then said: "It is the date palm8." Abdullah ibn

[7] This is known as Al-Qasama. It occurs when homicide is committed, the felon is unknown, and the guardians of the murdered one have doubts, based on solid grounds, about some people. Fifty of the doubted people have to take oath that they did not kill the murdered person or do not know the killer. Its condition is that the one taking the oath should be a free person [i.e. not a slave]. Imam Malek said: "Women can take an oath in the case of manslaughter, but not for premeditated murder." Its ruling is the giving of blood money after swearing.

[8] The similarity between a date palm and a believer related to the leaves not falling is that a believer's prayers are always granted and are not rejected, as the leaves of the date palm never fall. The narrative compiled by Imam Muslim has the words: "Really, there are some trees whose blessedness is like the blessedness of the

Omar said: 'I felt shy to answer.' He further said: 'I talked to Omar (his father) about this and he said: "If you had so answered, it would have been better for me than having such and such."' (At-Termizi)

١٩٢– حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَزِيدُ بْنُ بَيَانٍ الْعُقَيْلِيُّ حَدَّثَنَا أَبُو الرَّحَّالِ الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلا قَيَّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ هَذَا الشَّيْخِ يَزِيدَ بْنِ بَيَانٍ وَأَبُو الرَّجَّالِ الأَنْصَارِيُّ آخَرُ * الترمذى.

192. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "There is no young man that dignifies an old one due to his old age except that Allah ﷻ would assign for him one to serve him in his old age."' (At-Termizi)

Muslim." The blessedness of the date palm is not unknown. From the first day when it starts growing until it [dies and] dries up, man makes use of it, even the stones of their fruit are used as fodder for animals. In the same way, a Muslim's blessedness is constant and he benefits all around him, even after his death.
This Hadith shows that a teacher is entitled to examine the students' knowledge through questioning and clarifying the answers to his questions when they do not know the right answer. However, it should be obvious that posing puzzling question is not permissible, especially those that may embarrass the students or scholars.

٤٤ ـ باب فى مصاحبة أهل الخير ومحبتهم

Chapter: (44)

About Accompanying and Love of the Righteous People

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

'Brotherhood and Harmony

Please be informed that harmony is the fruit of a noble character and disunity is the fruit of evil characters. Noble characters create harmony and unity, while evil characters create disunity and separation, and noble characters are praised in Allah's Book as when Allah ﷻ has praised His Prophet ﷺ. He says:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And you stand on an exalted standard of character. *" (68: 4)

From the Messenger of Allah ﷺ:

حَدَّثَـنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ حَدَّثَنَا دَاوُدُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ... قَالَ أَتَدْرُونَ أَكْثَرَ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ * أحمد.

Narrated Abu-Huraira: 'The Prophet ﷺ said: "Do you know what admits people into Paradise most? It is fearing Allah and a noble character." And

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ قَالا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ... قَالُوا يَا رَسُولَ اللَّهِ! مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ قَالَ: خُلُقٌ حَسَنٌ * ابن ماجة.

Narrated Osama ibn Shareek: '...they said: "What is the best thing one is given?" He said: "A noble character." And

حَدَّثَـنَا سَـعِيدُ بْـنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَجْلانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا بُعِثْتُ لأُتَمِّمَ صَالِحَ الأَخْلاقِ * أحمد.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I have been sent to perfect the best morals" And

حَدَّثَـنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ. * الترمذى.

Narrated Abu Al-Darda'a: 'The Prophet ﷺ said: "There is nothing weightier on the believer's scale's than a noble character." And

It is crystal clear that nobleness of character creates sociability and harmony. There are many textual proofs praising intimacy and harmony based on piety and religion. Allah ﷻ says reminding the believers of His favor to them:

﴿ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعًا مَّا أَلَّفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴾ (الانفال٦٣)

"...Had you spent all that is on the earth, you would not have produced that affection, but Allah has done it...*" (8: 63) And

﴿ وَاعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلاَ تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْـدَاءً فَــأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴾ (آل عمران١٠٣)

"...So that by His Grace, you have become brothers...*" (3: 103)

The Messenger of Allah ﷺ said: "The believer befriends and is easily befriended and there is no good in him that does not befriend or is not easily befriended."

Abu-Muslim Al-khawlani said to Mo'az: "I love you for Allah's sake." He said to him: "Have good tidings! I heard the Messenger of Allah ﷺ saying: '

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا حَبِيبُ بْــنُ أَبِــي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ حَدَّثَنِي مُعَاذُ ابْنُ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﷻ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. * الترمذى.

Narrated Abu-Muslim Al-khawlani; 'Mo'az ibn Jabal said to me: 'I heard the Messenger of Allah ﷺ saying: "Allah ﷻ says: 'Those who love each other for My sake have pulpits of light. The Prophets and the martyrs wish eagerly for their statuses."' The other narrative comprises the words: "Their faces are like the full moon. People will be concerned and they will not. They are Allah's devotees who will have no fear nor shall they grieve."

Abu-Huraira said: 'The Messenger of Allah said ﷺ: "There are pulpits of light around the Throne where people whose faces and clothes are like light will sit. These people are neither prophets nor martyrs, but the prophets and the martyrs are envious of their status." They said: "Describe them to us, Messenger of Allah!" He said: "They are those who love each other, sit with each other, and visit each other for Allah's sake."' And "There are no two persons who love each other except that the one who loves his brother more is the more beloved to Allah."

It is inferred from the following verse that when one Muslim brother loves his brother more than his brother loves him, the one having less love is raised to the rank of the other, similarly to the way that children's statuses are raised up to join their fathers. Allah ﷻ says:

﴿ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴾ (الطور ٢١)

"...(those who believed and their progeny who followed strictly their footsteps) We shall let their progeny join them. We shall not deprive them (of the fruit) of aught of their works...*" (52: 21)

From the sayings of the Messenger of Allah ﷺ:

أن رَسُولَ اللَّهِ ﷺ قال: إِنَّ اللَّهَ ﷻ يَقُولُ: قَدْ حَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَحَابُّونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَصَافُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَزَاوَرُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَبَاذَلُونَ مِنْ أَجْلِي وَحَقَّتْ مَحَبَّتِي لِلَّذِينَ يَتَنَاصَرُونَ مِنْ أَجْلِي * أحمد.

The Messenger of Allah ﷺ said: "Allah ﷻ says: 'My love is duly deserved for those who love each other for My sake. My

love is duly deserved for those who visit each other for My sake. My love is duly deserved for those who spend for My sake. My love is rightful for those who support each other for My sake."' And

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُــولُ اللَّهِ ﷺ إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لا ظِلَّ إِلا ظِلِّي * مسلم.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "On the Day of Resurrection, Allah will say: 'Where are those who loved each other for My sake? This Day I take them in My shade where there is no shade except Mine.'"' And

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: "سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّــهُ: الإِمَــامُ الْعَــادِلُ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِــبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ." البخاري.

Narrated Abu-Huraira رضي الله عنه: 'The Prophet ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade but His. (These seven persons are): A just ruler, a young person who has been brought up in the worship of Allah (i.e. worships Allah ﷻ alone sincerely from his childhood), a man whose heart is attached to the mosque (i.e. who offers the five compulsory congregational prayers (in the mosques)), two people who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who

refuses the seduction of a charming woman of noble birth and says: 'I am afraid of Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in privacy and his eyes become flooded with tears."'

The Messenger of Allah ﷺ said: "A man went out to visit a (Muslim) brother whom he loves for the sake. Allah assigned an angel who said to him: 'Where are you going?' He said: 'I am going to visit my brother so and so.' The angel said: 'Have you anything to request from him?' The man said: 'No.' The angel said: "Are you relatives?" The man said: 'No.' The angel said: 'Has he done any favor to you?' The man said: 'No.' The angel said: 'Then, why do you visit him?' The man said: 'I love him for Allah's sake.' The angel said: 'Indeed, Allah has sent me to inform you that Allah loves you for your love to him and He has made Paradise your rightful share."

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ رَجُلٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَفْضَلُ الأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ * أبو داود.

Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "The best of deeds is to love for Allah and hate for Allah."'

Wise sayings:

﴿ فَمَا لَنَا مِن شَافِعِينَ(١٠٠) وَلاَ صَدِيقٍ حَمِيمٍ (١٠١) ﴾ (الشعراء ١٠٠: ١٠١)

Ali ﷺ said: 'Have (righteous) bothers for they are [your] supporters in life and in the Hereafter. Have not you heard the cry of the inmates of Hellfire: "Now, we have none to intercede (for us), * Nor a single friend to feel (for us). *" (26: 100-101)

Abdullah ibn Omar may Allah be pleased with them(said: "By Allah! If I were to observe fasting all the time without breaking it, stand in the prayer all night without sleeping, and if I were to spend my wealth until the last penny for the sake of Allah, and I do not have love for the obedient people to Allah and hate for the disobedient people to Allah, such good deeds would not benefit me."

When Ibn Al-Sammak was on his deathbed, he invoked Allah: "O Allah! You know that if I have committed some sins, I loved those who used to obey you. So, let this be an offering to You."

Al-Hasan said: "Son of Adam! Do not be deluded by the saying: 'A man will be with him whom he loves.' For you will not attain the status of the righteous unless you behave in the same way they behaved. The Jews and the Christians loved their prophets, but they will not be with them."

It is inferred from this that there should be righteous deeds as well as love. Al-Fodhayl mocked those who claimed to be in the highest degree of Paradise with the prophets and martyrs as saying: "You want to be in the highest degree of Paradise with the prophets and martyrs! For which deed have you done! Which lust have you given up? Which anger have you suppressed? Which blood relation that severed ties with you, have you connected with? Which sin of your brother have you pardoned?Or which relative have you deserted for Allah's sake?'

Abdullah ibn Mas'oud said: "If a man were to stand for the prayer between the corner with the Black Stone of Ka'aba and Maqam for seventy years, Allah would gather him with those whom he loved on the Day of Resurrection."

Al-Hasan said" "Deserting a rebellious one is an offering to Allah ﷻ."

A man said to Muhammad ibn Wasie'e: "I love you for Allah's sake." He said: "I love you for Whom you loved me for." Then he turned his face and said: "O Allah! I seek refuge with You lest I should love for Your sake while You detest me."

Allah ﷻ said:

﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا(٦٠)
فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١) فَلَمَّا
جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَذَا نَصَبًا(٦٢) قَالَ أَرَأَيْتَ إِذْ
أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ
سَبِيلَهُ فِي الْبَحْرِ عَجَبًا(٦٣) قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا(٦٤)
فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا(٦٥) قَالَ لَهُ
مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا (٦٦) ﴾ (الكهف ٦٠-٦٦)

"And (remember) when Moses said to his boy-servant: "I will not give up (traveling) until I reach the junction of the two seas or (until) I spent years and years in traveling. * But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. * So when they had passed further on (beyond that fixed place), Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this journey" * He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!" * Moses said: "That is what we have been seeking." So they went back retracing their footsteps. * Then, they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. *

Moses said to him (Khadir): "May I follow you so that you teach me something of that knowledge (guidance and true path) that you have been taught (by Allah)? *" (18: 60-66) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨)

"(O Muhammad!) adhere yourself patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Pleasure and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. *" (18: 28)

١٩٣- عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَثَلُ الجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ المِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً). رواه البخاري.

193. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "The example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."' (Bukhari)

١٩٤- حَدَّثَـــنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى أَخْبَرَنَا إِسْحَقُ بْنُ يُوسُفَ الأَزْرَقُ أَخْـــبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ الْمَـــرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ قَالَ وَفِي الْبَاب عَنْ عَوْفِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ قَالَ أَبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ *

194. Narrated Jaber : 'The Prophet ﷺ said: "Indeed, a woman would be taken in marriage for being religious, wealthy, and for being beautiful. So, take in marriage the religious woman, otherwise you will be destitute[9].'"

١٩٥- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّهُ قَـــالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى قِيَامُ السَّاعَةِ فَقَامَ النَّبِيُّ ﷺ إِلَى الصَّلاةِ فَلَمَّا قَضَى صَلاتَهُ قَالَ أَيْنَ السَّائِلُ عَنْ قِيَامِ السَّاعَةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ مَا أَعْدَدْتَ لَهَا قَالَ يَا رَسُولَ اللَّهِ مَا أَعْدَدْتُ لَهَا كَبِـــيرَ صَلاةٍ وَلا صَوْمٍ إِلا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ مَـــعَ مَـــنْ أَحَبَّ وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ فَمَا رَأَيْتُ فَرِحَ الْمُسْلِمُونَ بَعْدَ الإِسْلامِ فَرَحَهُمْ بِهَذَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

195. Narrated Anas: 'A man came to the Messenger of Allah ﷺ and said: "Messenger of Allah! When will the hour be established?" The Messenger of Allah ﷺ rose up for the prayer. When he completed the prayer, he said: "Where is the

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[9] The words used here are actually: *taribat yadak*, which literally mean 'your hands would be covered with dust.' It is not a curse against him who does not take a religious woman in marriage as could be understood. It is a guide for us to the best way to have a happy marital life.

one asking about the Hour?" The man said: "Yes. Messenger of Allah!" The Messenger of Allah ﷺ said: "What did you prepare for it?" The man said: "Messenger of Allah! I have not prepared much prayer or excessive fasting, save I love Allah l and His Messenger ﷺ." The Messenger of Allah ﷺ said: "Man will be with whom he loved. And you will be with whom you loved." Anas said: "The Muslims did not get pleaser from anything like their pleasure with this."

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٤٥ ــ باب فى فضل الحبّ فى الله والحثّ عليه

Chapter:(45)

About Superiority of Love for Allah's Sake

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic

Love of Allah ﷻ.

'Allah ﷻ only is worthy of Love

He that does not love Allah does this out if ignorance and failure to know Allah ﷻ as He should be loved. Love of the Messenger of Allah ﷺ is also ordered because it is an outcome of love for Allah. Love of the scholars and the pious is obligatory too, because the beloved one of the Beloved is beloved, the Messenger of the Beloved is beloved, and the beloved ones of the beloved are beloved. All this arises from loving the Source i.e. Allah ﷻ. Thus, there is no real beloved

one for the people of insight except Allah ﷻ and no one deserves love except Him ﷻ.

This can be attributed to five reasons, and the five reasons are combined in Allah's right to love. The individual reasons are granted to some people. They are actual in Allah's right to love, but they are only a mirage in other creatures' right to love, as they are only metaphorical in people. Thus, the knowledgeable people know that real love should be for Allah ﷻ because it entails loving none besides Allah ﷻ.

The First Cause:

Man loves his self, life, perfection, and eternal existence. He hates death, imperfection, and what leads to imperfection. This is the nature of every living creature and it is not possible for man to give up such instinctive desires. This also entails a perfect love of Allah ﷻ, because he that knows his self and his Lord, knows for certain that he is not living alone, rather that his existence and perfection is from Allah ﷻ, to Allah ﷻ, and for Allah ﷻ.

Allah is his Originator and Sustainer. He ﷻ grants man noble attributes and guides him to the means that lead to noble attributes. Thus, the servant has no existence except from Allah ﷻ; but for Allah's bounty in creating him, he would not exist. He is perishable, except that Allah ﷻ grants him life. But for Allah's will to perfect him, he would be imperfect.

In brief, there is no creature except that it stands in need of the Sustainer, the Living, and the Eternal, all else stands in need of Him. Thus, if the cognizant one loves his self he must love Him Who has originated him and granted him life and existence. He is the Creator, the Originator, the Eternal, and

the Sustainer of every creature. It is He Who stands in no need of any creature.

So, if man does not love Allah, this is due to his ignorance of his self and his Lord. Love is the fruit of knowledge, and it dwindles, weakens, or strengthens proportionally with knowledge. For this reason, Al-Hasan A- Basri said: "He that knew his Lord loves Him, and he that loved life abstains from it.'

It cannot be imagined that man loves his self and then he does not love his Lord Who sustains him! It is well known that the one afflicted by the heat of the sun, loves shade. His love for the shade leads him to love the trees that provide him with the shade. It is obvious that all that existed is attributed to Allah ﷻ, as the shade is attributed to the trees and light to the sun. All are signs of His Ability and all rely on Him for existence, as light is attributed to the sun and shade is attributed to the trees.

Thus, if man's love for his self is essential, his love for what helps him to live becomes essential too. The same applies to granting him long life, attributes, etc.

He who is deprived of this love is he who has involved his self in satisfying his lusts and is detracted from his Lord Who has created him. He has confined his sight to material lusts.

The Second Cause:

Man loves those who do good for him, such as giving him of their wealth, talking to him kindly, supporting him against his enemies, and protecting him from the evil people. This very fact necessitates that man should love Allah ﷻ alone, if he knows that Allah ﷻ is the One Who does good for him. The favors of Allah to His servants are too many to count. Allah ﷻ says:

﴿ وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللهِ لاَ تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴾ (إبراهيم ٣٤)

"…But if you count the favors of Allah, never will you be able to number them…*" (14: 34)

"...لا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِك." * الترمذى.

حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ حَدَّثَنَا أَبِي حَدَّثَنَا جَعْفَرٌ يَعْنِي ابْنَ بُرْقَانَ عَنْ يَزِيدَ يَعْنِي ابْنَ الأَصَمِّ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ * أبو داود.

Allah ﷻ said :

﴿ مُحَمَّدٌ رَسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلاً مِّنَ اللهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾ (الفتح ٢٩)

"Muhammad is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful amongst themselves. You see them bowing and falling down in prostration (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (of their faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Torah. But their description in Al Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has

promised those among them who believe (all those who follow Islamic Monotheism, the religion of Prophet Muhammad (peace be upon him) until the Day of Resurrection) and do righteous good deeds, forgiveness, and a mighty reward (i.e. Paradise). *" (48: 29) And

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ" ﴾ (الحشر ٩)

"And (it is also for) those who, before them had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they have been given (from Al Fay' of Bano Al-Nadheer) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*"(59:9)

١٩٦- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلابَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلا لِلَّهِ وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ *

الترمذي.

196. Narrated Anas: 'The Messenger of Allah ﷺ said: "Whoever possessed these three (qualities) would have the sweetness (delight) of faith. The one to whom Allah ﷻ and His Messenger ﷺ become dearer to him than anything else, the one who loves a person and he loves him only for Allah's sake, and the one who would hate to convert to atheism (unbelief) as he would hate to be thrown into the fire."' (Termizi)

١٩٧- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ ابْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا وَشَكَّ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشُكَّ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي خُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ *

197. Narrated Abu-Sa'eed: 'The Messenger of Allah ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah ﷻ alone sincerely from his childhood, a man whose heart is attached to the mosques, two people who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the seduction of a charming woman of noble birth saying: 'I fear Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his

right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears."

١٩٨- حَدَّثَــنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِي مُسْلِمٍ الْخَوْلانِيِّ حَدَّثَنِي مُعَــاذُ ابْــنُ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ ﷻ: الْمُتَحَابُّونَ فِي جَلالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. * الترمذى.

198. Narrated Abu-Muslim Al-khawlani: 'Mo'az ibn Jabal said to me: "I heard the Messenger of Allah ﷺ saying: 'Allah ﷻ says: "Those who love each other for My sake have pulpits of light. The Prophets and the martyrs wish eagerly for their statuses.""" The other narrative comprises the words: "Their faces are like the full moon. People will be concerned and they will not. They are Allah's devotees who will have no fear nor shall they grieve."

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٤٦ ــ باب فى علامات حب الله ﷻ للعبد

Chapter (46)

About Signs of Allah's Love of His Devotees

Allah ﷻ said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (آل عمران ٣١)

"Say (O Muhammad! to mankind): "If you (really) love Allah then follow me (accept the Islamic Monotheism, follow the Koran and Sunna), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."" (3: 31) And

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ﴾ (المائدة٥٤)

"O you who believe! Whoever among you turns back from his religion (Islam), Allah will bring another people whom He will love and they will love Him. They will be humble towards the believers, stern towards the disbelievers. They will be fighting in the Way of Allah. They will never fear the blame of the blamers. That is the Grace of Allah that He bestows on whom He wills. And Allah is All Sufficient for His creatures' needs and All-Knower. *" (5: 54)

١٩٩- عَـنْ أَبِـي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ اللهَ تَـبَارَكَ وَتَعَـالَى قَالَ: مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَـبْدِي بِشَـيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالـنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِـرُ بِـهِ، وَيَـدَهُ الَّتِـي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَـنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

199. Narrated Abu-Huraira ﵁: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws near to Me is what I have enjoined upon him. My slave keeps on coming closer to Me through performing the optional acts of worship (in addition to what is obligatory) until I love him. When I love him, I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and the

leg with which he walks; and if he asks Me [for anything]I will give him, and if he asks for My Protection (Refuge) I will protect him (take him in My Protection); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"' (Bukhari)

٢٠٠– عَـنْ أَبِـي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَحَبَّ اللهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللهَ يُحِبُّ فُلاَنًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ). رواه البخاري.

200. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "If Allah loves a person, He calls out to Gabriel saying: 'Allah loves so and so. O Gabriel! Love him.' Gabriel would love him and make an announcement to the inhabitants of the heaven: 'Allah loves so and so, therefore you should love him also.' And so, all the inhabitants of the heaven would love him, and he is then granted the pleasures of the people on the earth."' (Bukhari)

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٤٧ ـ باب فى التحذير من إيذاء الصّالحين والضّعفة والمساكين

Chapter: (47)

About Warning against Harming the Righteous, the Weak, and the Destitute

Allah ﷻ said:

﴿ وَالَّذِيـنَ يُـؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴾ (الاحزاب ٥٨)

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. *" (33: 58) And

﴿ فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ (١٠) ﴾ (الضحى ٩:١٠)

"Therefore, treat not the orphan unfairly * And repulse not the beggar. *" (93: 9-10)

٢٠١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ : (إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ). رواه البخاري.

201. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave draws near to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing the optional acts of worship (besides what is obligatory) until I love him. When I love him, I become the sense of hearing with which he hears, the sense of sight with which he sees, the hand with which he grips, and his leg with which he walks; and if he asks Me for anything I will give it to him, and if he asks for My Protection (Refuge) I will protect him (take him in My Protection), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."' (Bukhari)

٤٨ ـ باب فى إجراء أحكام الناس على الظاهر

Chapter: (48)

About Judging People in accordance with their Apparent Behavior

Allah ﷻ said:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴾ (التوبة ١١)

"But if they repented, performed the prayer, and gave Zakat, then they are your brothers in religion. (In this way) We explain the signs in detail for a people who know. * (9: 11)

٢٠٢- حَدَّثَـنَا هَـنَّادٌ حَدَّثَـنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلَهَ إِلا اللَّهُ فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ وَفِي الْبَاب عَنْ جَابِرٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

202. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I have been ordered to fight people until they say: 'La Ilaha illa Allah (None has the right to be worshipped except Allah).' So if they say it, they save their blood and property, except what violates Islamic law, and then their reckoning will be with Allah ﷻ."'

٢٠٣- عَـنْ أُسَـامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قال: بَعَثَنَا رَسُولُ اللهِ ﷺ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَحِقْتُ أنا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ، فَكَفَّ الأَنْصَارِيّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّـا قَدِمْـنَا بَلَغَ النَّبِيَّ ﷺ فَقَالَ: (يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللهُ)

قُلْتُ: كانَ مُتَعَوِّذًا، فَمَا زَالَ يُكَرِّرُهَا، حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلكَ الْيَوْمِ. رواه البخاري.

203. Narrated Osama ibn Zayd: 'Allah's Messenger ﷺ sent us to Al-Haraqah, and in the morning we attacked them and defeated them. An Ansari man and I followed a man from among them and when we overtook him, he said: "La Ilaha illa Allah (None has the right to be worshipped except Allah)." Upon hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ learned about this and he said: "O Osama! Did you kill him after he had said: 'La Ilaha illa Allah (None has the right to be worshipped except Allah)?'" I said: "But he only said it to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islam before that day." (Bukhari)

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٤٩ ــ باب فى الخوف

Chapter (49)

About Fearing Allah ﷻ

Now, let us read what Imam Al-Nawawi compiled in this concern.

Allah ﷻ said:

﴿ يَـا بَنِـي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُون ﴾ (البقرة ٤٠)

"O Children of Israel! Remember My Favor that I bestowed upon you, and fulfill (your obligations to) My

Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me. *" (2: 40) And

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ (البروج ١٢)

"Verily, the Seizure (punishment) of your Lord is severe." (85: 12) And

﴿ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢) إِنَّ فِي ذَلِكَ لآيَةً لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ (١٠٣) وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ (١٠٤) يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ(١٠٥) فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦) ﴾ (هود ١٠٢: ١٠٦)

"Such is the seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. * Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present * And We delay it only for a term (already) fixed. * When that Day comes, nobody shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. * As for those who are wretched, they will be in Fire, sighing in a high and low tone. *" (11: 102-106) And

﴿ لاَ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ وَإِلَى اللهِ الْمَصِيرِ ﴾ (آل عمران ٢٨)

"Let not the believers take the disbelievers as supporters instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return. *" (3: 28) And

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ(٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ(٣٧) ﴾ (عبس ٣٤-٣٧)

"That Day a man shall flee from his brother, * From his mother and his father, * And from his wife and his children. * Every man that Day will have enough to make him careless of others. *" (80: 34-37) And

﴿ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ(٤٦) ﴾ (الرحمن ٤٦)

"But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). *" (55: 46) And

﴿ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٥) قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦) فَمَنَّ اللهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ (٢٧) إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨) ﴾ (الطور ٢٥:٢٨)

"And some of them draw near to others, questioning * Saying: 'Aforetime, we were afraid (of the punishment of Allah) in the midst of our families. But Allah has been gracious to us, and has saved us from the torment of the Fire * Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful. *'" (52: 25-28)

The verses in this regard are too many to count, and so are the Hadiths.

٢٠٤- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ، قالَ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ الجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ). رواه البخاري.

204. Narrated Abdullah (ibn Mas'oud) ﷺ: ‘Allah's Messenger, the true and truly inspired ﷺ said: “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing the (evil) deeds of the people of the (Hell) Fire[10]. And similarly a man amongst you may do

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[10] Some scholars explain this as referring to those who do good deeds to show off and not for the sake of Allah ﷻ, thinking that they beguile Allah ﷻ and the believer, but Allah ﷻ causes them to go astray and mocks them. Allah ﷻ says:
"And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. * They (think to) deceive Allah and those who believe, while they only deceive themselves, and they perceive (it) not. * In their

(evil) deeds until there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."' (Bukhari)

٢٠٥- عَـنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ أَهْـوَنَ أَهْـلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ يُوضَعُ عَلَى أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ وَالْقُمْقُمُ). رواه البخاري.

205. Narrated Al-No'aman ibn Basheer ﷺ: 'I heard the Prophet ﷺ saying: "The least punished person in the (Hellfire) on the Day of Resurrection will be a man under the arches of whose feet there will be two firebrands, because of which his brain will boil just like a boiler or a narrow-necked vessel when they contain boiling water." (Bukhari)

٢٠٦- عَـنْ عَـبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: ﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦) ﴾ (المطففين ٦)

206. Abdullah ibn Omar (may Allah be pleased with them) said, as a comment on the verse:

."The Day when (all) mankind will stand before the Lord of all that exists (mankind, jinn and all that exists). *" (83: 6), that the Prophet ﷺ said: "Some of them will be submerged in their sweat up to the middle of their ears." (Bukhari)

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hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. *" And

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen by men, and they do not remember Allah but little. *" (4" 142)

٢٠٧- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ مُجَاهِدٍ عَنْ مُوَرِّقٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي أَرَى مَا لا تَرَوْنَ وَأَسْمَعُ مَا لا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيُرْوَى مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ *

207. Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "I see what you do not see and hear what you do not hear. The heavens have screamed and they have the full right to scream. There is no space the width of four fingers ex cept there is a prostrating angel with his forehead on it for Allah ﷻ. And by Allah, if you have known what I know, you would weep much and laugh little, you would not enjoy the women in bed, and you would come out on the pathways supplicating to Allah ﷻ sincerely. I wish that I was a tree that is cut off ." (At-Termizi)

٢٠٨- حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنٍ حَدَّثَنَا حُسَيْنُ بْنُ قَيْسٍ الرَّحَبِيُّ حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عُمَرَ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ قَيْسٍ وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وَفِي الْبَاب عَنْ أَبِي بَرْزَةَ وَأَبِي سَعِيدٍ *

208. Narrated Ibn Mas'oud : 'The Prophet ﷺ said: "No one of the sons of Adam will be moved from the place of reckoning on the day of Judgment save after having been accounted for in five things: his life and for what (good or evil) he had spent it, his strength and for what (good or evil) he exerted it, his wealth and from where he had earned it and on what (good or evil) he had spent it, and after being accounted as to whether he had behaved in accordance with what he had acquired of knowledge." (At-Termizi)

٢٠٩- أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ يَجْمَعُ اللَّهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لا يُطِيقُونَ وَلا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ أَلا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلا تَرَى مَا قَدْ بَلَغَنَا فَيَقُولُ لَهُمْ نُوحٌ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ

بَعْدَهُ مِثْلَهُ وَإِنَّهُ قَدْ كَانَ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلاثَ كَذِبَاتٍ فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى فَيَأْتُونَ مُوسَى فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى الْبَشَرِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ قَالَ فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الأَنْبِيَاءِ وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلا تَرَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ سَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ فَأَرْفَعُ رَأْسِي فَأَقُولُ يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي يَا رَبِّ أُمَّتِي فَيَقُولُ يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَى

وَفِي الْبَاب عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَأَنَسٍ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ كُوفِيٌّ وَهُوَ ثِقَةٌ وَأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ *

209. Narrated Abu-Huraira: 'Some cooked meat was brought to Allah's Messenger ﷺ and the meat from the fore shank was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all the people on the Day of Resurrection. Do you know the reason for this? Allah will gather all the human beings from the early generations as well as the later generations on one plain, so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer severe distress and hardship in a way they will not be able to tolerate or bear. Then the people will say to each other: 'Don't you see, what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say: 'Go to Adam.' So they will go to Adam and say to him: 'You are the father of mankind. Allah has created you with His Own Hand, and breathed into you His spirit, and ordered the angels to prostrate before you, and they did, so please intercede for us with your Lord. Don't you see what state we are in? Don't you see what condition we have reached?' Adam will say: 'This day my Lord has become angry as He never became before, nor will ever become hereafter. He forbade me (to eat of the fruit of) the Tree, but I disobeyed Him. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else; go to Noah.'

So, they will go to Noah and say to him: 'O Noah! You are the first Messenger of Allah to the people on the earth,

and Allah has named you a thankful servant. Please intercede for us with your Lord. Don't you see what state we are in?' He will say: 'Today my Lord has become angry as He never became before nor will ever be come hereafter. I invoked Allah ﷻ for an invocation and He ﷻ granted it in my life. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else, go to Ibraheem."

They will go to Ibraheem and say: 'O Ibraheem! You are Allah's Messenger and His drawn -near servant from among the people of the earth, so please intercede for us with your Lord. Don't you see what state we are in?' He will say to them: 'My Lord has today become angry as He never became before, nor will ever become hereafter. I told three lies. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to some one else. Go to Moses.'

The people will then go to Moses and say: 'O Moses! You are Allah's Messenger and Allah has given you superiority above the others with His Message and with His Speaking directly to you. Please intercede for us with your Lord. Don't you see what state we are?' Moses will say: 'My Lord has today become angry as He never became before, nor will become hereafter, I killed a man whom I had not been ordered to kill. I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Jesus.

So, they will go to Jesus and say 'O Jesus! You are Allah's Messenger and His Word (Be. And he was) that He sent to Mary, and His Breath (a soul created by Him), and you talked to the people while still in the cradle. Please intercede for us with your Lord. Don't you see what state we are in?' Jesus will say: 'My Lord has today become angry as He never became before nor will ever become hereafter.' Jesus will not

mention any sin, but he will say: ‘I invoke Allah only for myself. I invoke Allah only for myself. I invoke Allah only for myself. Go to someone else. Go to Muhammad.’

So, they will come to me and will say: 'O Muhammad! You are Allah's Messenger and the last of the prophets, and Allah has forgiven your past, present, and future sins. So, please intercede for us with your Lord. Don't you see what state we are in?'" The Prophet ﷺ added: “Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah ﷻ will guide me to such praises and glorifications to Him as He never guided anybody else before me. Then it will be said: ’O Muhammad! Raise your head, ask and it will be granted. Intercede, and it (your intercession) will be accepted.’ So I will raise my head and say: ’My followers O my Lord! My followers O my Lord! My followers O my Lord.’ It will be said: ’O Muhammad! Let those of your followers who have no accounts, enter through the gate on the right side Paradise and they will share the other gates with the people.’" The Prophet ﷺ further said: “By Him in Whose Hand my soul is, the distance between every two gateposts of Paradise is like the distance between Mecca and Hajar or between Mecca and Bosra (in Greater Syria)”. (At-Termizi)

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٥٠ ــ باب فى الرجاء

Chapter:(50)

About Longing for Allah’s Forgiveness

﴿ قُــلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لاَ تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيم ﴾ (الزمر ٥٣)

"Say: "My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah. Verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful. "* (39: 53) And

﴿ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلاَّ الْكَفُورَ ﴾ (سبأ ١٧)

"Like this, We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). *" (34: 17) And

﴿ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى ﴾ (طه ٤٨)

"Truly, it has been revealed to us that the torment will be for him who denies (believing not in the Oneness of Allah, and in His Messengers) and turns away (from the truth and obedience of Allah). *" (20: 48) And

﴿ وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ﴾ (الأعراف ١٥٦)

"And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He (Allah ﷻ) said: "(As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the pious, those who give Zakat; and those who believe in signs. *" (7: 156)

As to the Hadiths, they are too many to count, thus we mention only a few of them:

٢١٠- عَنْ عُبَادَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ شَهِدَ أَنْ لاَ إِلهَ إِلاَّ اللهُ وَحْـدَهُ لاَ شَـرِيكَ لَـهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسى عَبْدُ اللهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالجنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللهُ الجَنَّةَ عَلَى ما كانَ مِنَ الْعَمَلِ). رواه البخاري.

210. Narrated Obada ﷺ: 'The Prophet ﷺ said, "If anyone testifies: 'La iIlaha illa Allah (None has the right to be worshipped except Allah) Who has no partners, and that Muhammad is His slave and His Messenger, and that Jesus is Allah's servant and His Messenger and His Word (Be! And he was) which He bestowed on Mary and a Spirit created by Him, and that Paradise is the truth, and Hell is the truth,' Allah will admit him into Paradise no matter what deeds he had done, even if those deeds were few." (Bukhari)

٢١١- حديـث عُمَـرَ بْنِ الْخَطَّابِ رضي الله عنه، قَالَ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَـبْيٌ، فَـإِذَا امْـرَأَةٌ مِن السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا، تَسْقِي إِذَا وَجَدَتْ صَبِيًا في السَّـبْيِ، أَخَذَتْـهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيّ ﷺ: أَتَرَوْنَ هذه طَارِحَـةً وَلَدَهَـا فِي النَّارِ قُلْنَا: لاَ وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ فَقَالَ: للهُ أَرْحَمُ بِعِبَادِهِ، مِنْ هذه بِوَلَدِهَا أخرجه البخاري.

211. Narrated Omar ibn Al-Khattab ﷺ: 'Some war prisoners, (children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was offering her breasts to feed [the babies] and whenever she found a child amongst the captives, she took it to her breast and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us: "Do you think that this lady could throw her son into the fire?" We replied: "No, except in case she cannot do." The Prophet ﷺ then said: "Allah ﷻ is more Merciful to His servants than this lady is to her son."' (Bukhari)

٢١٢- حديث أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ أخرجه البخاري.

212. Narrated Abu-Huraira ﷺ: 'I heard Allah's Messenger ﷺ saying: "Allah ﷻ has divided Mercy into one-hundred parts and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other. So that even the mare lifts up its hoof away from its foal, lest it should trample on it."' (Bukhari)

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَؤُلاَءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ ﴾ (هود ١٨)

"And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say: "These are the ones who lied against their Lord!" No doubt, Allah's curse is on the wrong-doers. *" (11: 18)

* * *

٥١ ــ باب فى فضل الرجاء

Chapter:(51)

About the Superiority of Yearning for What is with Allah ﷻ

Allah ﷻ said:

﴿ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللهِ إِنَّ اللهَ بَصِيرٌ بِالْعِبَادِ (٤٤) فَوَقَاهُ اللهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥) ﴾(غافر ٤٤-٤٥)

"And you will remember what I am telling you, and I confide my affairs to Allah. Verily, Allah is the All-Seer of (His) slaves. * So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's subordinates. *" (40: 44-45)

٢١٤- عَــن أبى هريرة ﷺ قال: قالَ النَّبيّ ﷺ: (يَقُولُ اللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَــبْدِي بِـــي، وأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِـــي فِـــي مَلَـــإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً).
رواه البخاري.

214. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ says: 'I am just as My slave thinks of Me, (I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him in Myself. and if he remembers Me in a group of people I remember him in a group that is better than his. and if he comes one span nearer to Me I go one cubit nearer to him, and if he comes one cubit nearer to Me I go a distance of two outstretched arms nearer to him. and if he come s to Me walking I go to him running.' (Bukhari)

٢١٥- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الأَصَمِّ عَــنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

215. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "I will be as My servant thinks of Me and I will be with him when he invokes Me."

٢١٦- حديث عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: "للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِـــنْ رَجُلٍ نَزَلَ مَنْزِلاً وَبِهِ مَهْلَكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى اشْتَدَّ عَلَيْهِ الْحَرّ وَالْعَطَشُ أَوْ مَا شَاءَ اللهُ قَالَ: أَرْجِعُ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَه". البخاري.

216. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "Allah is more pleased with the repentance of His servant than any one of you who descends into a dangerous place where he is most likely to perish. He had his luggage, food, and drink on his mount, but he slept[11], and when he awoke he did not find his mount. When the heat and his thirst became more intense, he said to himself: 'I will return to my [starting] place. He slept there for a while and awoke to find his mount."

* * *

٥٢ ـ باب فى الجمع بين الرجاء والخوف

Chapter: (52)

About Combining between Fear and Hope

[Please be informed that a servant should be both fearful and hopeful in moderation. No virtue of one of them should exceed the other, but in the case of falling sick, his hope

[11] The other narrations have the words: "He slept waiting for death. When he found his mount, he was greatly moved and said: 'O Allah! You are my slave and I am your Lord.' (The last words show his utmost pleasure that caused him to utter what contradicts believing in Oneness of Allah ﷻ. This did not affect his faith). And the words: "Allah ﷻ is more pleased than that slave."

should be more intense. The textual proofs from the Book of Allah ﷻ and Sunna of the Prophet ﷺ support this.

Allah ﷻ said:

﴿ أَفَأَمِنُوا مَكْرَ اللهِ فَلاَ يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ ﴾ (الأعراف ٩٩)

"Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are losers. *" (7: 99) And

﴿ يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ وَأَخِيهِ وَلاَ تَيْأَسُوا مِن رَّوْحِ اللهِ إِنَّهُ لاَ يَيْأَسُ مِن رَّوْحِ اللهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ ﴾ (يوسف ٨٧)

"O my sons! Go and inquire about Joseph (عليه السلام) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve ." 12: 87) And

﴿ يَــوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴾ (آل عمران ١٠٦)

"On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as to those whose faces will become black (to them it will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." (3: 106) And

﴿ وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَن يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (١٦٧) ﴾ (الأعراف ١٦٧)

"And (remember) when your Lord declared that He would certainly keep on sending against them (the Jews), until the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in

retribution (for the disobedient and the wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's Forgiveness). *" (7 -167) And

﴿ إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ (١٣) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (١٤) ﴾ (الانفطار ١٣-١٤)

"Verily, the pious righteous people will be in Delight (Paradise); * And verily, the wicked the disbelievers will be in the blazing Hellfire, *" (82: 13-14)

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ(٧) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَاوِيَةٌ (٩) ﴾ (القارعة٦-٩)

"Then as for him whose balance (of good deeds) will be heavier. * He will live a pleasant life (in Paradise). * But as for him whose balance (of good deeds) will be light, * He will have his home in Hellfire. *" (101: 6-9)

There are too many verses in this regard. As to the Hadiths, we will mention the following:

٢١٧- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا وُضِعَتِ الْجَنَازَةُ، وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ يَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ). رواه البخاري.

217. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ said: "When the funeral is ready and the men carry the deceased person on their shoulders, if the deceased was righteous it will say: 'Present me (hurriedly),' and if he was not righteous it will say: 'Woe is me! Where are they taking me?' Its voice will be heard by every creature except mankind. Had he heard it he would have fallen unconscious."' (Bukhari)

٥٣ ـ باب في فضل البكاء من خشية الله ﷻ

Chapter:(53)

About Superiority of Weeping out of Fearing Allah ﷻ

Allah ﷻ said:

﴿ وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴾ (الإسراء ١٠٩)

"And they fall down on their faces weeping and it increases their humility. *" (17: 109) And

﴿ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلاَ تَبْكُونَ (٦٠) ﴾(النجم ٥٩-٦٠)

"Do you then wonder at this recital (the Koran)? * And you laugh at it and weep not? *" (53: 59-60)

٢١٨- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: (اقْرَأْ عَلَيَّ). قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قالَ: (فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي). فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ ﴿ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيداً (٤١) ﴾ (النساء ٤١) قالَ: (أَمْسِكْ). فَإِذَا عَيْنَاهُ تَذْرِفَانِ. رواه البخاري.

218. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said to me: "Recite (of the Koran) for me." I said: "Shall I recite it to you even though it was been revealed to you?" He said: "I like to hear it from others." So I recited the chapter entitled Al-Nisa'a (the Women) until I reached (the verse that says: "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad!) as a witness against these people? *" (4: 41) Thereupon, the Messenger of Allah ﷺ said: "Stop!"' Abdullah said: 'And behold! His eyes were overflowing with tears.' (Bukhari)

٢١٩- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ عَنْ مُجَاهِدٍ عَنْ مُوَرِّقٍ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي أَرَى مَا لا تَرَوْنَ وَأَسْمَعُ مَا لا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلا وَلَبَكَيْتُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيُرْوَى مِنْ غَيْرِ هَذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ * الترمذي.

219. Narrated Abu-Zarr : 'The Messenger of Allah ﷺ said: "I see what you do not see and hear what you do not hear. The heavens have screamed and they have the full right to scream. There is no space of four fingers width except there is a prostrating angel with his forehead on it for Allah ﷻ. And by Allah, if you have known what I know, you would weep much and laugh little, you would not enjoy the women in bed, and you would come out on the pathways supplicating to Allah ﷻ sincerely. I wished if I had been a tree that is cut off." (At-Termizi)

٢٢٠- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عِيسَى ابْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى أَبِي طَلْحَةَ مَدَنِيٌّ *

220. Abu-Huraira: 'The Messenger of Allah ﷺ said: "A man that wept out of fear of Allah will never enter the Fire until the milk returns to the udder. And neither dust scattered for the sake of Allah and Fire's smoke gathers."

٢٢١- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ ابْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لا ظِلَّ إِلا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَرَجُلانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا وَشَكَّ فِيهِ وَقَالَ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ وَلَمْ يَشُكَّ فِيهِ يَقُولُ عَنْ أَبِي هُرَيْرَةَ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي خُبَيْبٌ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلا أَنَّهُ قَالَ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ وَقَالَ ذَاتُ مَنْصِبٍ وَجَمَالٍ *

221. Narrated Abu-Sa'eed: 'The Messenger of Allah ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade besides His. They are a just ruler, a young man who has been brought up in the worship of Allah ﷻ alone sincerely from his childhood, a man whose heart is attached to the mosque, two people who love each other only for Allah's sake, they meet and part in Allah's cause only, a

man who refuses the seduction of a charming woman of noble birth saying: 'I fear Allah,' a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes overflows with tears."

* * *

٥٤ ــ باب فى الزهد فى الدنيا

Chapter (54)

About Abstention from Worldly Delights

[Imam Al-Ghazali elaborated on this subject in his book entitled Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The Fourth Article: Asceticism

Signs of Asceticism

Although it may be thought that he who does not covet money is an ascetic, this is not true, because disliking money and showing austerity (in food or clothes) is easy for those who long for praise.

How many monks used to eat little food and lived in an opened monastery with the aim that people would know about him and praise him. This is not the decisive depiction of asceticism,, as asceticism is a difficult matter to know of, rather it is so for the ascetic himself. It has three inner signs.

The First Sign:

One should not be pleased with what he gains nor saddened over what he loses. Allah ﷻ says:

﴿ لِكَيْلاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا آتَاكُمْ وَاللهُ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (الحديد ٢٣)

"In order that you may not despair over matters that pass you by, nor exult over favors bestowed upon you…*" (57 23)

The Second Sign:

The one that praises him or criticizes him are equal to him.

The first sign is related to asceticism in wealth and this sign is related to asceticism in authority.

The Third Sign:

He should feel at peace when mentioning Allah ﷻ. The sweetness of obedience should dominate his heart, and the heart should always be filled with love; either life's love or Allah's love. Both of them are like the water and the air in a glass; if you pour water into a glass, the air vacates. Thus, whoever preoccupied himself with the remembrance of Allah ﷻ would not care for any thing else. For this reason, when some scholars were asked: "How far has asceticism taken them?" he said: "Until they felt at complete rest mentioning Allah ﷻ because love of life and feeling at complete peace mentioning Allah ﷻ do not go together."

The people of knowledge said: "If belief occupies a marginal position in the heart, it becomes involved in life and

the Hereafter, but if it occupies its innermost position, it becomes involved in the Hereafter.'

Abu-Solayman said: 'He that is obsessed with himself is distracted from people. This is the status of working people. He that is obsessed with his Lord is distracted from his soul. This is the status of the cognizant people. The ascetic one should have a status in between these two. His primary status is to have his soul preoccupied with his soul. In this status both praise and criticism, existence and non-existence are equal to him. It should be obvious that the withholding of some money by such a person does not discredit his asceticism.

Thus, the sign of asceticism is that poverty and wealth, dignity and indignity, praise and criticism become equal and this is because geniality with Allah ﷻ overpowers all. These signs necessarily have secondary signs.

Yahya ibn Mo'az said: "Giving of what is available is a sign of asceticism."

Ibn Khafeef said: "Feeling at peace at abandoning wealth is one of the signs of asceticism." He also said: "Asceticism is the abandonment of worldly pleasures without mannerism or pretence."

Ahmed ibn Hanbal and Sofyan (may Allah ﷻ shower of His mercy on them) said: "Shortening one's hopes is one of the signs of asceticism."

Al-Sorri said: "An ascetic does not feel at peace if he is detracted from his soul, and a cognizant one does not feel at peace if he is obsessed by his soul." He also said: "I practiced all types of asceticism and controlled them all except the asceticism from people. I could neither reach nor bear it."

Al-Fodhayl (may Allah ﷻ shower of His mercy on him) said: "Allah ﷻ has gathered all the evil objects in a house and made love of life its key. He also has gathered all the good objects in a house and made asceticism in life its key."

The previous words of Imam Al-Ghazali seem to serve this topic, and now let us see what Imam Al-Nawawi compiled.]

Allah ﷻ said:

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُون ﴾ (يونس ٢٤)

"Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat. until the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-cut harvest, as if it had not flourished for one day! Thus do We explain the signs in detail for the people who reflect. *" (10: 24) And

﴿ وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا (٤٥) الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلاً (٤٦) ﴾ (الكهف ٤٥-٤٦)

"And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. * Wealth and children are the adornment of the life of this world, but the good righteous deeds, that last are better with your Lord for rewards and better in respect of hope. *" (18: 45-46) And

﴿ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ ﴾ (الحديد ٢٠)

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller, afterwards it dries up and you see it turning yellow, then it becomes straw. But, in the Hereafter (there is) a severe torment (for the disbelievers and the evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers and good-doers). And the life of this world is only a deceiving enjoyment. *" (57: 20) And

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴾ (آل عمران ١٤)

"Beautified for men is the love of things they covet, women, children, much gold and silver (wealth), branded

beautiful horses, cattle, and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him. *" (3: 14) And

﴿ يَـا أَيُّهَـا النَّاسُ إِنَّ وَعْدَ اللهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللهِ الْغَرُورُ ﴾ (فاطر ٥)

"O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. *" (35: 5) And

﴿ أَلْهَـاكُمُ التَّكَاثُرُ (١) حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) كَلاَّ سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ (٤) كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) ﴾ (التكاثر ١-٥)

"The mutual rivalry (for piling up of worldly things) diverts you * Until you visit the graves (when you die). * Nay! You shall come to know. * Again, Nay! You shall come to know. * Nay! If you knew with a sure knowledge (the end result of piling up wealth, you would not have occupied yourselves in worldly things). *" (102: 1-5) And

﴿ وَمَـا هَـذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الأَخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴾ (العنكبوت ٦٤)

"And the life of this world is only amusement and play! Verily, the home of the Hereafter - that is the life indeed (i.e. the eternal life that will never end), if they but knew. *" (29: 64)

The Hadiths in this regard are too many to enumerate, thus, we choose just a few of them:

٢٢٢- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ عَـنِ الزُّهْـرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّـهِ ﷺ أَخْـبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْـنِ وَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَوْا صَلاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ ثُمَّ قَالَ أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ قَالَ فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنِّي أَخْشَى أَنْ تُبْسَـطَ الدُّنْـيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

222. Narrated Amr ibn Awf, the freed slave of Bano Amer ibn Lo'ayy who participated in Badr battle: 'The Messenger of Allah ﷺ sent Abu-Obayda ibn Al–Jarra'a who returned with some money from Bahrain. Some people of Al-Ansar heard the news, so they attended the Dawn Prayer with the Messenger of Allah ﷺ. When the he ﷺ completed his prayer and wanted to leave, they met him, and when he ﷺ saw them he smiled and said: "I think you have been informed that Abu-Obayda has brought something?" They said: "Yes. Messenger of Allah!" He said: "So, have the good tidings and wait for what would please you. And by Allah, I do not fear poverty for you, but I fear lest luxury of life be given to you as it was given to those before you, and I fear lest you compete with one another as they had competed with one another. Hence it would destroy you as it had destroyed them."'

٢٢٣- حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ ابْنِ جُدْعَانَ الْقُرَشِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمًا صَلاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ وَكَانَ فِيمَا قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ أَلا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ وَكَانَ فِيمَا قَالَ أَلا لا يَمْنَعَنَّ رَجُلا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ قَالَ فَبَكَى أَبُو سَعِيدٍ فَقَالَ قَدْ وَاللَّهِ رَأَيْنَا أَشْيَاءَ فَهِبْنَا فَكَانَ فِيمَا قَالَ أَلا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ فَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ أَلا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَا مُؤْمِنًا وَيَمُوتُ كَافِرًا وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَا كَافِرًا وَيَمُوتُ مُؤْمِنًا أَلا وَإِنَّ مِنْهُمْ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ أَلا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ أَلا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ أَلا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ وَمِنْهُمْ سَيِّئُ الْقَضَاءِ حَسَنُ الطَّلَبِ وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئُ الطَّلَبِ فَتِلْكَ بِتِلْكَ أَلا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ أَلا وَخَيْرُهُمْ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ أَلا وَشَرُّهُمْ سَيِّئُ الْقَضَاءِ سَيِّئُ الطَّلَبِ أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالْأَرْضِ قَالَ وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ فَقَالَ رَسُولُ اللَّهِ ﷺ أَلا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ

قَالَ أَبُو عِيسَى وَفِي الْبَاب عَنْ حُذَيْفَةَ وَأَبِي مَرْيَمَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَذَكَرُوا أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

223. Narrated Abu-Sa'eed Al-Khudri: '"The Messenger of Allah ﷺ led us in the afternoon Prayer (so early) then he addressed us. He never left anything (related to the religion) except that he informed us therewith. Some memorized it and other forgot it. Of the things he said was: "Behold, the worldly life is tender and sweet and Allah has made you vicegerents that He would see how you would act. So, ward off (the delights of) life and ward off women."'

Abu-Sa'eed said: 'Of what he said was: "Behold! Let no fearing people prevent one of you from saying the truth as long as he learns it."'" "The narrator said: 'Abu-Sa'eed wept and said: "How many times we feared to say the truth!' Abu-Sa'eed said: 'Of what he has said was: "Behold! A banner will be erected to every betrayer proportional to his betrayal. And there is no greater betrayal than that of a ruler who usurped authority from the common people (against the will of the authorized people), his banner of betrayal will be erected at his posterior.'

Abu-Sa'eed said: 'Of what we memorized was: "Behold! The sons of Adam were created with various characters. Some of them are born as believers, live as believers, and die as believers. Some of them are born as unbelievers, live as unbelievers, and die as unbelievers. Some of them are born as believers, live as believers, and die as unbelievers. Some of them are born as unbelievers, live as unbelievers, and die as believers. Behold! Among them are those who are slow to anger and calm down and those who get angry quickly and

calm down quickly and this one for one. Among them are those who those who get angry quickly and are slow to calm down. Behold! The best of them are those who are slow to anger and calm down quickly and the worst of them are those who get angry quickly and calm down slowly. Behold! Among them are those who give the rights of others leniently and claim their rights from others leniently and among them are those who give the rights of others harshly and claim their rights from others harshly and this is one for one. And behold! Among them are those who give the rights of others harshly and claim their rights from others harshly. The best among them are those give the rights of others leniently and claim their rights from others leniently and the worst of them are those who give the rights of others harshly and claim their rights from others harshly. And behold! Anger is a brand of fire in a man's heart. Have not you seen the redness of his cheeks and swelling of his jugular vein. Thus, he who felt something of this let him touch the earth (sit)."' Abu-Sa'eed said: 'The Messenger of Allah ﷺ directed us to look at the sun saying: "Is there any part of it that has not sunk?" Then the Messenger of Allah ﷺ said: "There is nothing that remains of this life save what has remained of this day of yours."'

٢٢٤- عَــنِ عَــبْدِ اللهِ بْــنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِــي فَقَالَ: (كُنْ في الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عابِرُ سَبِيلٍ). وكانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رواه البخاري.

224. Narrated (Mujahid): 'Ibn Omar may Allah be pleased with them said: "Allah's Messenger ﷺ took hold of my shoulder and said: 'Be in this world as if you were a stranger or a traveler.' (The sub-narrator added): 'Ibn Omar

used to say: "If you survive until the evening do not expect to be alive in the morning, and if you survive until the morning do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."' (Bukhari)

٢٢٥- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِـيهِ عَـنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

225. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Life is the believer's prison and the unbeliever's paradise (pastime)."'

٢٢٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَـقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ *

226. Narrated Sahl ibn Sa'ad : 'The Messenger of Allah ﷺ said: "Had the worldly life equaled a mosquito's wing with Allah, He would not have given a sip of water to an unbeliever[12]."'

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[12] This Hadith shows the limit to which worldly life is disgraced. Had it had any value, Allah ﷻ would not have given the most trivial thing to the unbeliever because he is an enemy to Allah ﷻ and the enemy is not given anything. But this worldly life does not worth even a mosquito's wing in the sight of Allah ﷻ. Thus He protects his believing servant from it as one of us protects a diseased person from anything harmful. This is confirmed by the

٢٢٧- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا ذِئْبَانِ جَائِعَانِ أُرْسِلا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُرْوَى فِي هَذَا الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ وَلا يَصِحُّ إِسْنَادُهُ

227. Narrated Malek Al-Ansari: 'The Messenger of Allah ﷺ said: "Setting free two hungry foxes among a herd of sheep is not more spoiling to one's religion than his keenness on money to his religion."

Hadith that says:. "Most assuredly, Allah protects His believing servant from life as one of you protects his patient from water."

٥٥ ــ باب فى فضل الجوع وخشونة العيش

Chapter: (55)

About the Superiority of an Austere Life

Allah ﷻ said:

﴿ فَخَلَــفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَــيًّا (٥٩) إِلاَّ مَــن تَــابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئًا(٦٠) ﴾ (مريم ٥٩-٦٠)

"Then, there has succeeded them a posterity who have given up the prayers and have followed their lusts. So they will be thrown in Hell. * Except those who repented and believed (in the Oneness of Allah and His Messenger Muhammad) and worked righteousness. Such will enter Paradise and they will not be wronged in aught. *" (19: 59--60) And

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَــا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَــيْرٌ لِمَــنْ آمَــنَ وَعَمِــلَ صَــالِحًا وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ (٨٠) ﴾ (القصص ٧٩-٨٠)

"So he (Qaroon) (Korah) went forth before his people in his pomp. Those who were desirous of the life of the world said: 'Ah, would that we had the like of what Qaroon (Korah) has been given? Verily! He is the owner of a great fortune.' * But those who had been given (religious) knowledge said: 'Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and thus,

none shall attain this except those who are patient (in following the truth).' *" (28: 79-80) And

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾ (التكاثر ٨)

"Then, on that Day, you shall be asked about the delight (you indulged in, in this world)! *" (102: 8) And

﴿ مَـن كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴾ (الإسراء ١٨)

"Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected (- far away from Allah's Mercy)… *" (17: 18)

٢٢٨- حديـث عَائِشَـةَ ، أَنَّهَـا قَالَتْ لِعُرْوَةَ: ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللهِ ﷺ نَـارٌ (قَـالَ عُرْوَةُ) فَقُلْتُ: يَا خَالَةُ مَا كَانَ يُعِيشُكُمْ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِينَا أخرجه البخاري.

As to the Hadith, below are some examples of them:

228. Narrated Orwa: 'A'isha said to me: "O my nephew! We used to see the crescent and then the crescent and then the crescent and in this way we saw three crescents in two months and no fire (for cooking) was to be made in the houses of Allah's Messenger ﷺ ".I said: "O my aunt! Then, what used to sustain you?" A'isha said: "The two black things (dried-dates and water). Our neighbors from Al-Ansar had

some Madina[1] and they used to present Allah's Messenger ﷺ some of their milk and he used to make us drink it."' (Bukhari)

٢٢٩- عَن أبى هريرة رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ، فَأَبَى أَنْ يَأْكُلَ وَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ. رواه البخاري.

229. Abu-Huraira ﷺ narrated that he passed by a group of people who had a roasted ewe. They invited him [to join them] but he refused to eat and said: "Allah's Messenger ﷺ left this world without satisfying his hunger even with barley bread." (Bukhari)

٢٣٠- حَدَّثَنَا عُمَرُ بْنُ إِسْمَعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ حَدَّثَنَا أَبِي عَنْ بَيَانٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ إِنِّي لأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ وَإِنِّي لأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَلَقَدْ رَأَيْتُنِي أَغْزُو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ مَا نَأْكُلُ إِلا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ أَوِ الْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي فِي الدِّينِ لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانٍ * الترمذى.

230. Narrated Qays ibn Hazem: 'I heard Sa'ad ibn Abu-Waqqas saying: "I am the first man to shed blood for Allah's sake and I am the first man to shoot an arrow for Allah's sake. And I would participate with a group of men of the companions of Muhammad ﷺ eating nothing but the tree

[1] Madina is a ewe or a camel that is given to someone by its owner so the former could drink its milk, while it remains as the property of the original owner.

leaves and acacia until one of us would excrete dung like the cattle. Then Bano Asad criticizes me regarding the religion. I have been disappointed and my deeds rendered futile (if their claim was true)[2].''' (At-Termizi)

٢٣١- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ أَهْلُ الصُّفَّةِ أَضْيَافُ أَهْلِ الإِسْلامِ لا يَأْوُونَ عَلَى أَهْلٍ وَلا مَالٍ وَاللَّهِ الَّذِي لا إِلَهَ إِلا هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ وَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمِ الَّذِي يَخْرُجُونَ فِيهِ فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ إِلا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا أَسْأَلُهُ

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[2] Al Hafiz ibn Hajar said: "Bano Asad were among the people who apostatized after the death of the Messenger of Allah ﷺ. They followed Tolayha ibn Khowaylid Al Asadi, but Khalid ibn Al-Waleed fought them during the caliphate of Abu-Bakr ؓ and defeated them, and they reverted once again to Islam. Tolayhah reverted also and proved to be a good Muslim. Most of them inhabited Al Koofah. During the caliphate of Omar ؓ, they complained about Sa9'ad to Omar who subsequently deposed him, as they claimed that Sa'ad ؓ did not perform the prayer well. For this reason he said: 'I have been disappointed and my deeds rendered futile (if their claim was true).'"
Ibnul-Jawzi said: "If it was said: 'How could Sa'ad ؓ praise himself as a Muslim should not praise himself?' We say: 'He was entitled to do so in order to refute the false claim of Bano Asad, that he did not perform the prayer well. Thus, he was obliged to mention his excellence in this regard. It is well known that praising oneself is not forbidden, as long as it is free of exaggeration and it aims at showing the truth about something else, and mentioning Allah's favors to one. Joseph ﷺ, the Prophet of Allah ﷻ praised himself as stated by the Noble Koran. Allah ﷻ says: "(Joseph) said: "Set me over the store-houses of the land. I will indeed guard them, as one that knows (their importance). *" (12: 55) Ali ibn Abu-Taleb ؓ said: 'Ask whatever you need to ask about Allah's Book.'"

إلا لِيُشْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ أَبُو الْقَاسِمِ ﷺ فَتَبَسَّمَ حِينَ رَآنِي وَقَالَ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّه قَالَ الْحَقْ وَمَضَى فَاتَّبَعْتُهُ وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَوَجَدَ قَدَحًا مِنْ لَبَنٍ فَقَالَ مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ قِيلَ أَهْدَاهُ لَنَا فُلانٌ فَقَالَ رَسُولُ اللَّهِ ﷺ أَبَا هُرَيْرَةَ قُلْتُ لَبَّيْكَ فَقَالَ الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ وَهُمْ أَضْيَافُ الإِسْلامِ لا يَأْوُونَ عَلَى أَهْلٍ وَلا مَالٍ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذَلِكَ وَقُلْتُ مَا هَذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصِيبَنِي مِنْهُ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي وَلَمْ يَكُنْ بُدٌّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ فَقَالَ أَبَا هُرَيْرَةَ خُذِ الْقَدَحَ وَأَعْطِهِمْ فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُنَاوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّهُ فَأُنَاوِلُهُ الآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْقَدَحَ فَوَضَعَهُ عَلَى يَدَيْهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ فَقَالَ أَبَا هُرَيْرَةَ اشْرَبْ فَشَرِبْتُ ثُمَّ قَالَ اشْرَبْ فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ اشْرَبْ حَتَّى قُلْتُ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى ثُمَّ شَرِبَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

231. Narrated Abu-Huraira: 'Ahl Al-Soffa (The people who used to live under the covered part of the mosque) were the guests of the Muslims: they had neither families nor property. By Allah besides Him there is no god, I would squeeze my belly to the ground out of hunger; and I would tie a stone on my belly out of hunger. One day I sat where they used to go through, Abu-Bakr passed by and I asked him about a verse of Allah's Book. I asked him hoping only to have some food, but he went out without offering me any.

Omar passed by and I asked him about a verse of Allah's Book. I asked him hoping only to have some food, but he went out without offering me any.

Then, Abul-Qasem (the nickname of the Prophetﷺ) passed by. He smiled when he saw me and said: "Abu-Huraira!" I said: "Here I am Messenger of Allah." He said: "Follow me." He entered his house and I asked permission to enter and he gave me the permission. He found a cup of milk and asked about him that had brought it, and he was informed about him. The Messenger of Allah ﷺ said: "Abu-Huraira!" I said: "Here I am Messenger of Allah." He said: "Go to Ahl Al-Soffa and invite them. They are the guests of the Muslims with neither families nor properties." Whenever zakat was brought to the Messenger of Allah ﷺ he used to send of it to them without touching it; but if it was a present, he would eat some of it and send something of it to them. I became embarrassed because I knew that a cup of milk would do nothing for them, And I knew that the Messenger of Allah ﷺ would order me to pass it round to all of them and I hoped to have some of it. However, there was no escape but to obey Allah ﷻ and to obey His Messengerﷺ, so I invited them and they came in. The Messenger of Allah ﷺ said: "O Abu-Huraira! Take the cup and pass it around. I took the cup and started to give it to each one of them. They would drink until they had quenched their thirst and then return it back [to me] and so on until I reached the Messenger of Allahﷺ, after all the people had quenched their thirst. The Messenger of Allah ﷺ took the cup, put it on his hand, smiled, and said: "Abu-Huraira! Drink!" I drank. Then he said: "Drink!" and I drank. I kept on doing this and the Messenger of Allah ﷺ kept on ordering me to drink until I said: "By Him Who sent you with the truth I have no more room." He took the cup, praised Allahﷻ, recited Al-Tasmiya, and drank." (At-Termizi)

٢٣٢- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عِمْرَانَ بْـنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُـمْ قَـالَ وَلا أَعْلَمُ ذَكَرَ الثَّالِثَ أَمْ لا ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلا يُسْتَشْهَدُونَ وَيَخُونُـونَ وَلا يُؤْتَمَـنُونَ وَيَفْشُـو فِيهِمُ السِّمَنُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

232. Narrated Imran ibn Hosayn: 'The Messenger of Allah ﷺ said: "The best of my followers are those among whom I was sent, then those who follow them."' The narrator said: "I do not know whether he, the Messenger of Allah ﷺ mentioned a third (generation) or not." Then the Messenger of Allah ﷺ said: "Then there will come some people who give witness [say the shahada] without being asked to give it. They will betray, prove dishonest, and spend lavishly on food and drink." (At-Termizi)

٢٣٣- حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَمَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ قَالا حَدَّثَنَا مَرْوَانُ بْـنُ مُعَاوِيَةَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي شُمَيْلَةَ الأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ مِحْصَنٍ الْخَطْمِيِّ عَنْ أَبِيهِ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَـنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ مَرْوَانَ بْـنِ مُعَاوِيَةَ وَحِيزَتْ جُمِعَتْ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ نَحْوَهُ وَفِي الْبَاب عَنْ أَبِي الدَّرْدَاءِ * الترمذى.

233. Narrated Abdullah ibn Mihsan: 'The Messenger of Allah ﷺ said: "He who spends the night safely among his family, his body free of ailments, and having sustenance for his present day has possessed the whole world." (At-Termizi)

٥٦ ـ باب فى القناعة والعفاف والاقتصاد

Chapter: (56)

About Contentment with Small Things and Spending Moderately

Allah ﷻ said:

﴿ وَمَـــا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾ (هود ٦)

"And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lawh Al-Mahfouz - the Book of Decrees that is with Allahﷻ). * (11: 6) And

﴿ لِلْفُقَــرَاءِ الَّذِيــنَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَــبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273) And

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾(الفرقان ٦٧)

"And those who, when they spend, they are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). *" (25: 67) And

﴿ وَمَـا خَلَقْـتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ(٥٧) ﴾ (الذاريات ٥٦-٥٧)

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). * I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). *" (51: 56-57)

Besides, most of the Hadiths from the previous chapter , the following Hadiths will also serve in highlighting this topic. So, let us go through them.

٢٣٤- حديث أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ * أخرجه البخاري.

234. Narrated Abu-Huraira(r): 'The Prophet ﷺ said: "Being rich does not mean having a great deal of property, but richness is self-contentment."' (Bukhari)

٢٣٥- عَنْ حَكِيمِ بْنِ حِزَامٍ (r) قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: (يَا حَكِيمُ، إِنَّ هذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِـيهِ، وَكَـانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى). قَالَ حَكِـيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا، حَـتَّى أُفَـارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَـيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِـنْهُ شَـيْئًا، فَقَـالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي

أعـــرِضُ عليْهِ حقَّهُ مِنْ هذَا الْفَيْءِ، فَيَأْبى أنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللهِ ﷺ حَتَّى تُوُفِّيَ. رواه البخاري.

235. Narrated Hakeem ibn Hezam ﵁: 'Once, I asked Allah's Messenger ﷺ for something and he gave (it to me); again I asked and he gave (it to me); again I asked him and he gave (it to me). Then he said: "O Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, it will be blessed for him, and whoever takes it with greediness, it will be blessed for him. Such person is like a person who eats but is never satisfied. And the upper (giving) hand is better than the lower (receiving) hand."' Hakeem added: 'I said to Allah's Messenger ﷺ: "By Him (Allah ﷻ) Who sent you with the Truth, I shall never accept anything from anybody after you, until I leave this world." Then Abu-Bakr ﵁, during his caliphate called Hakeem to give him his share from Al-Fay'[3] (like the other companions of the Prophet ﷺ), he once again refused to accept anything. Then Omar ﵁ did the same during his caliphate and Hakeem refused. At that, Omar ﵁ said: "O Muslims! I would like you to witness that I offered Hakeem his share from this booty and he refused to take it."' So Hakeem never took anything from anybody after the Prophet ﷺ until he died. (Bukhari)

٢٣٦- عَنْ عَمْرِو بْنِ تَغْلِبَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمَالٍ، أوْ بِسَــبْيٍ، فقَسَــمَهُ، فَأعْطَى رِجالاً وَتَرَكَ رِجالاً، فبَلَغَهُ أنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِــدَ اللهَ ثُمَّ أثْنَى عَلَيْهِ، ثُمَّ قَالَ: (أمَّا بَعْدُ، فَوَاللهِ إنِّي لأُعْطِي الرَّجُلَ وَأدَعُ الرَّجُلَ، وَالَّذِي أدَعُ أحَبُّ إلَيَّ مِنَ الَّذِي أُعْطِي، ولَكِنْ أُعْطِي أقْوَامًا لِمَا أرَى

[3] Al Fay' differs from war booty in that Al Fay' is any revenue added to the common treasury unrelated to fighting; an example of this is the property left by an heirless person on his death.

فـــي قُلُوبِهِمْ مِنَ الجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللهُ فِي قُلُوبِهِمْ مِنَ الْغِـــنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو ابْنُ تَغْلِبَ). فَوَاللهِ مَا أُحِبَّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ. رواه البخاري.

236. Narrated Amr ibn Taghlib: 'Some Fay' was brought to Allah's Messenger ﷺ and he distributed it, and he gave to some men and ignored the others. Later he received news that he was being criticized by those whom he had ignored. So he glorified and praised Allah and said: "Amma Ba'ad (To proceed). By Allah, I may give to one man and not another, although the one whom I ignore is nearer to me than the one to whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness that Allah has put into their hearts, and Amr ibn Taghlib is one of them." Amr ibn Taghlib added: "By Allah! Those words of Allah's Messenger ﷺ were dearer to me than the best red camels." (Bukhari)

٢٣٧- عَـــنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُ، عن النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ). رواه البخاري.

237. Narrated Hakeem ibn Hezam: 'The Prophet ﷺ said :"The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is what a wealthy person gives (from the money that is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, and whosoever is satisfied with what

Allah has given him, Allah will make him self-sufficient.'" (Bukhari)

٢٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرٍ أَبِي إِسْمَعِيلَ عَنْ سَيَّارٍ عَنْ طَارِقِ بْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

238. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ said: "He that fell in debt then relied on other people to settle it, his debt would not be settled. And he that fell in debt and relied on Allah ﷻ to settle it, Allah ﷻ would provide him with urgently needed or deferred sustenance." (At-Termizi)

٢٣٩- حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ ح وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ رَيْحَانَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ لا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلا لِذِي مِرَّةٍ سَوِيٍّ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَقَبِيصَةَ بْنِ مُخَارِقٍ قَالَ أَبو عِيسَى حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ وَقَدْ رَوَى شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ بِهَذَا الإِسْنَادِ وَلَمْ يَرْفَعْهُ وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيث عَنِ النَّبِيِّ ﷺ لا تَحِلُّ الْمَسْأَلَةُ لِغَنِيٍّ وَلا لِذِي مِرَّةٍ سَوِيٍّ وَإِذَا كَانَ الرَّجُلُ قَوِيًّا مُحْتَاجًا وَلَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَتُصُدِّقَ عَلَيْهِ أَجْزَأَ عَنِ الْمُتَصَدِّقِ عِنْدَ أَهْلِ الْعِلْمِ وَوَجْهُ هَذَا الْحَدِيث عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ عَلَى الْمَسْأَلَةِ *

239. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "Zakat is unlawful to a rich man and one capable (of earning his living)."

Abu-Issa said: 'It was narrated in another version that: "The Prophet ﷺ said: "Zakat is unlawful to a rich man and one capable (of earning his living). However, if the man was strong, but he possessed nothing and Zakat was given to him without him asking for it, the one giving it will be rewarded."

٢٤٠- عَنْ أَبِي هُرَيْرَةَ ﷺقال: قَالَ النَّبِيّ ﷺ: (لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ. وَاقْرَؤُوا إِنْ شِئْتُمْ). يَعْنِي قَوْلَهُ: ﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾
(البقرة ٢٧٣)

240. Narrated Abu-Huraira ؓ: 'The Prophet ﷺ said: "A poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient for him, but a poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement): "(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

٥٧ ــ باب فى الأكل من عمل يده

Chapter: (57)

About Earning one's Livelihood Lawfully

Allah ﷻ said:

﴿ فَــإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ وَاذْكُرُوا اللهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾ (الجمعة ١٠)

"Then, when the (Friday's) prayer is ended, you may disperse through the land, and seek the bounty of Allah (by working, etc.); and remember Allah much, that you may be successful, *" (62: 10)

٢٤١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطِبَ عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

241. Narrated Abu-Huraira ؓ: 'Allah's Messenger ﷺ said: "By Him in Whose Hand my life is, it is better for anyone of you to take a rope and go and cut wood then carry it on his back, to then to sell it (as a means of earning his living) rather than to ask a person for something and that person may or may not give it to him ."' (Bukhari)

٢٤٢- عَــنِ المِقْــدَامِ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: (مَا أَكَلَ أَحَدٌ طَعَامًــا قَطّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ). رواه البخاري.

242. Narrated Al-Miqdam ﷺ: 'The Prophet ﷺ said: "Nobody has ever eaten a better meal than what one earns by working with one's own hands. The Prophet of Allah David ﷺ used to eat from the revenue of his craft." (Bukhari)

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٥٨ ــ باب في الكرم والجود والإنفاق ثقة بالله ﷻ

Chapter (58)

About Giving Generously out of Reliance on Allah ﷻ

Allah ﷻ said:

﴿ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ (سبأ ٣٩)

"Say: "Truly, my Lord enlarges the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (34: 39) And

﴿ لِلْفُقَرَاءِ الَّذِينَ أُحصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (البقرة ٢٧٣)

"(Charity is) for the poor, who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well. *" (2: 273)

٢٤٣- عَــنِ ابْنِ مَسْعُودٍ ﷺ قالَ: قالَ النَّبِيّ ﷺ: (أَيُّكُمْ مالُ وَارِثِهِ أَحَبّ إِلَيْهِ مِنْ مالِهِ). قالُوا: يَا رَسُولَ اللهِ، ما مِنّا أَحَدٌ إِلاّ مالُهُ أَحَبّ إِلَيْهِ، قالَ: (فَإِنّ مالَهُ ما قَدّمَ، وَمالُ وَارِثِهِ ما أَخّرَ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

243. Narrated Abdullah ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Allah's Messenger! There is none among us but loves his wealth more." The Prophet ﷺ said: "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."' (Bukhari)

٢٤٤- حديــث أَبِي هُرَيْرَةَ رضي الله عنه، أَنّ النَّبِيّ ﷺ، قَالَ: مَا مِنْ يَوْمٍ يُصْــبِحُ الْعِبَادُ فِيهِ إِلاّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمّ أَعْطِ مُنْفِقًا خَلَفًا[1] وَيَقُولُ الآخَرُ: اللَّهُمّ أَعْطِ مُمْسِكًا تَلَفًا أخرجه البخاري.

244. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Every day two angels come down from Heaven and one of them prays: "O Allah! Compensate every person who spends in Your Cause." The other (angel) prays: "O Allah! Spoil the properties of every miser."' (Bukhari)

٢٤٥- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ : أَيّ الإِسْلاَمِ خَيْرٌ قَالَ: (تُطْعِمُ الطّعَامَ، وَتَقْرَأُ السّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ). رواه البخاري.

245. Narrated Abdullah ibn Amr may Allah be pleased with them 'A man asked the Prophet ﷺ: "Whose Islam is good or what sort of deeds (or what qualities) of Islam are the best?" The Prophet said: "To feed (others) and to greet those

whom you know and those whom you do not know.''' (Bukhari)

٢٤٦- عَـنْ عَـبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (أَرْبَعُـونَ خَصْـلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، ما مِنْ عامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجاءَ ثَوَابِها، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللهُ بِهَا الجَنَّةَ). رواه البخاري.

246. Narrated Abdullah ibn Amr, may Allah be pleased with them : 'Allah's Messenger ﷺ said: "There are forty good qualities (virtuous deeds) and the best of them is the Madina of a nanny goat, and anyone who does one of these virtuous deeds hoping for Allah's Reward, with firm confidence that he will get it, then Allah will make him enter Paradise because of it.''' (Bukhari)

٢٤٧- حَدَّثَـنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ حَدَّثَنَا يُونُـسُ بْـنُ خَبَّابٍ عَنْ سَعِيدٍ الطَّائِيِّ أَبِي الْبَخْتَرِيِّ أَنَّهُ قَالَ حَدَّثَنِي أَبُو كَبْشَةَ الأَنْمَـارِيُّ أَنَّـهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ثَلاثَةٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلا ظُلِمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلا زَادَهُ اللَّهُ عِزًّا وَلا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نَحْوَهَا وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ قَالَ إِنَّمَا الدُّنْيَا لأَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللَّهُ مَالا وَعِلْمًـا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحِمَهُ وَيَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَـنَازِلِ وَعَبْدٍ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ لَوْ أَنَّ لِي مَالا لَعَمِلْتُ بِعَمَلِ فُلانٍ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ وَعَبْدٍ رَزَقَهُ اللَّهُ مَالا وَلَمْ يَـرْزُقْهُ عِلْمًـا فَهُوَ يَخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لا يَتَّقِي فِيهِ رَبَّهُ وَلا يَصِلُ فِيهِ رَحِمَهُ وَلا يَعْلَمُ لِلَّهِ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللَّهُ مَالا وَلا

عِلْمًــا فَهُــوَ يَقُولُ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَوِزْرُهُمَا سَوَاءٌ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

247. Narrated Sa'eed Al-Ta'e: 'Abu-Kabsha Al-Anmari told me that he heard the Messenger of Allah ﷺ saying: "I swear that the following three things are true. Giving in charity does not reduce property, Allah increases the dignity of him who bears patiently when oppressed, and there is no servant who asks (begs) people while having what suffices him, except that Allah ﷻ opens a gate to poverty before him (the narrator said that the Messenger of Allah ﷺ said some words to this effect). And I tell you a Hadith that you should memorize. Life is for four people: a servant to whom Allah ﷻ has given wealth and knowledge. He fears his Lord concerning them, treats his relatives kindly through them, knowing that Allah ﷻ has rights in them. Such a person occupies the highest rank. A servant whom Allah ﷻ has not given wealth, but He has given knowledge, and he has a sincere intention. He says: 'If Allah ﷻ had given me wealth, I would behave in the same way, the former behaves.' He is rewarded in accordance with his intention. Hence the reward of both of them is equal. A servant whom Allah ﷻ has given wealth, but He has not given knowledge, who spends of his wealth wastefully and lavishly, does not fear Allah, does not treat his relatives kindly, and he does not know that Allah ﷻ has rights in that wealth. This one occupies the lowest rank. And a servant whom Allah ﷻ has not given either wealth or knowledge, and he says: 'Had I been given wealth, I would have behaved in the same way as him (the latter).' Both of them are equal in sin."'

٢٤٨- حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي مِنْ بَيْتِي إِلا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ أَفَأُعْطِي قَالَ نَعَمْ وَلا تُوكِي فَيُوكَى عَلَيْكِ يَقُولُ لا تُحْصِي فَيُحْصَى عَلَيْكِ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ قَالَ أبو عيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ بِهَذَا الإِسْنَادِ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِي اللَّه عَنْهمَا وَرَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ *

248. Narrated Asma'a bint Abu-Bakr: 'I said: "O Messenger of Allah! I have nothing except what Al-Zobayer (her husband) gains. Am I permitted to give (in charity)?" He said: "Yes. And do not withhold lest it would be withheld from you." The narrator explained the words: "And do not withhold lest it would be withheld from you," as meaning do not think that what you give in charity decreases your possessions.

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٥٩ ــ باب فى النهى عن البخل والشح

Chapter (59)

About the Forbiddance of Miserliness and Greediness

[Imam Al-Ghazali elaborated on this subject in his book entitled: 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

The Seventh Article: Miserliness

We have seen that miserliness is one of the diseases that makes mixing with [some] people and cooperating with them impossible. Have not you realized that if everyone withholds his time and wealth from other people, would be there any cooperation, kindness, sacrifice, tenderness, or love? How is an imploring person to be rescued? How is a distressed person to be released from his distress? What would the mutual relationships among brothers and neighbors be?

Then if goodness has dried up and miserliness has prevailed, who is there that can proceed to do beneficial projects?

If we suppose that miserliness has prevailed, how could a state be established? How many people would die out of hunger and thirst? Who would look after the old men? Who would support the disabled ones? Who would sustain the helpless children? When meanness prevails, women will hesitate to do motherly' duties and men will neglect their marital duties.

Imagine then, how human life would be! Whenever man overcomes his meanness, a beneficial activity comes to existence. The more beneficence there is, the larger beneficial projects are. For this reason, both the Book of Allah ﷻ and Sunna of the Prophet ﷺ urged people to spend in the cause of Allah ﷻ sincerely. The Noble Koran connects spending and purifying the soul in many verses. Allah ﷻ says:

﴿ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴾ (الليل ١٨)

"Those who spend of their wealth for increase in self-purification. *" (92: 18) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلاَ فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللهَ يُزَكِّي مَن يَشَاءُ وَاللهُ سَمِيعٌ عَلِيمٌ ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whom He pleases...*" (24: 21)

The previous verse was a preamble to a verse talking about spending in the way of Allah ﷻ. It says:

﴿ وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (النور ٢٢)

"Let not those among you who are blessed with graces and wealth swear against helping their kinsmen, those in want, and those who have left their homes in Allah's cause. Let them forgive and overlook. Do you not wish that Allah should forgive you? For Allah is Forgiving, Most Merciful. *" (24: 22)

Curing miserliness and purifying the soul from it is not an easy process. For, Allah ﷻ has created the human soul with an inclination to it. Allah ﷻ said:

﴿ وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ (النساء ١٢٨)

"...Even though men's souls are swayed by greed...* (4: 128)

Thus, miserliness is always present, but it does not cease to debar man from spending. If the soul wants to spend, miserliness repels that desire. For this reasons, the verses that speak of spending usually contain what enables man to overcome this vice to let the human soul move freely towards spending. Such meanings are contained in our interpretation. Since meanness is manifestly apparent as regards wealth, we shall confine our study to it.

Now, let us see what Al-Ghazali, may Allah show mercy on him, said.[4]

Criticism of Miserliness

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ said:

"...And those saved from the covetousness of their own souls, they are the ones who achieve prosperity. *" (59: 9)
And

﴿ وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالأَرْضِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (آل عمران ١٨٠)

"And let not those who covetously withhold of the gifts that Allah has given them of His Grace think that it is good for them. Nay, it will be the worse for them. Soon, what they

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[4] This is an introduction by Sheikh Sa'eed Hawwa to the subject quoted from the book entitled: 'Al Mostakhlas Fi Tazkiyatil Anfos,' based on Imam Al--Ghazali's work.

have covetously withheld will be tied to their necks like a twisted collar, on the Day of Judgment…*" (3: 180) And

﴿ الَّذِيـنَ يَـبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾ (النساء ٣٧)

"(Nor) those who are miserly, or enjoin miserliness on others, or hide the bounties that Allah has bestowed on them…*" (4: 37)

حَدَّثَـنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْـرَةَ قَـالَ قَـالَ النَّبِيُّ ﷺ ...وَإِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ دَعَا مَنْ قَبْلَكُمْ فَاسْتَحَلُّوا مَحَارِمَهُمْ وَسَفَكُوا دِمَاءَهُمْ وَقَطَّعُوا أَرْحَامَهُمْ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ حَدَّثَـنَا عُبَـيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُـولُ اللَّـهِ ﷺ إِذَا زَنَتْ خَادِمُ أَحَدِكُمْ فَذَكَرَ مَعْنَى الْحَدِيثِ يَعْنِي لِيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنَا يَحْيَى الْقَطَّانُ عَنِ ابْنِ عَجْلَانَ قَالَ حَدَّثَنَا سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِيَّاكُمْ وَالظُّلْمَ وَذَكَرَ الْحَدِيثَ *

The Messenger of Allah ﷺ said: "Beware of miserliness it caused those before you to violate their honor, shed their blood, and severe relations with their kinsmen."

He ﷺ also said: "Not a parsimonious, cunning, treacherous, or ill-mannered one will be admitted into Paradise." The other narrative adds: "…a tyrant and the one who hurts the recipients of his Zakat." And

أَخْـبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ثُمَّ قَالَ حَدَّثَنَاه أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَـنْ أَبِـي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مَثَلَ الْمُنْفِقِ الْمُتَصَدِّقِ وَالْبَخِيلِ كَمَـثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ حَدِيدٍ مِنْ لَدُنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا

فَإِذَا أَرَادَ الْمُنْفِقُ أَنْ يُنْفِقَ اتَّسَعَتْ عَلَيْهِ الدِّرْعُ أَوْ مَرَّتْ حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَــرَهُ وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ وَلَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّى إِذَا أَخَذَتْــهُ بِــتَرْقُوَتِهِ أَوْ بِرَقَبَتِهِ. يَقُولُ أَبُو هُرَيْرَةَ أَشْهَدُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُوَسِّعُهَا فَلا تَتَّسِعُ قَالَ طَاوُسٌ سَمِعْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِيَدِهِ وَهُوَ يُوَسِّعُهَا وَلا تَتَوَسَّعُ * النسائي.

"The allegory of the one who spends in charity and the parsimonious one who withholds [his wealth] is like the tale of two people wearing coats of armor covering all their bodies up to their breasts. The one who gives in charity, does not spend except that the armor becomes wider letting him spend, while that of the other becomes so tight that if he wanted to spend, he could not despite all his attempts to widen it." And

"A believer does not possess two qualities: miserliness and ill-manners." And

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنِي غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُصْــعَبِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ عَنِ النَّبِيِّ ﷺ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ ...* البخاري.

Narrated Sa'ad ibn Abu-Waqqas: 'The Prophet ﷺ said: "O Allah! I seek refuge with You from miserliness. O Allah! I seek refuge with You from cowardice, O Allah! I seek refuge with You that I reach the feeblest age (when one loses his wits)."' And

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ إِيَّاكُمْ وَالظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ وَإِيَّاكُمْ وَالْفُحْشَ فَإِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ

Narrated Abu-Huraira: 'The Prophet ﷺ said: "Beware of oppression, for oppression becomes pieces of darkness on the Day of Judgment. Beware of insolence, for Allah does not love an insolent one or the one behaves in an insolent manner."' And

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ إِيَّاكُمْ وَالشُّحَّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا * أبو داود.

Narrated lAbdullah ibn Amr: 'The Messenger of Allah ﷺ delivered a sermon in which he said: "And beware of miserliness, for miserliness has destroyed those before you. It incited them to tell lies, so they told lies. It incited them to oppress others, so they oppressed them. It incited them to severe the ties of kinship, and so they did."' And

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ مُوسَى بْنِ عَلِيِّ بْنِ رَبَاحٍ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ شَرُّ مَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ * أبو داود.

Narrated Abu-Huraira: 'I heard the Messenger of Allah ﷺ saying: "The worst quality of man is a miserliness that prevents [spending] and a cowardice that destroys the heart." And

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَيْنٍ فَعَلِقَهُ النَّاسُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ أَعْطُونِي رِدَائِي لَوْ كَانَ لِي عَدَدُ هَذِهِ الْعِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لا تَجِدُونِي بَخِيلا وَلا كَذُوبًا وَلا جَبَانًا * البخاري.

Jobayr ibn Mota'am narrated: ‘While we were walking with the Messenger of Allah ﷺ on our way home from Khaybar, some nomads asked him to give them [something]. He said: "By Him in Whose hand my soul is, if I had camels as numerous as these thorny trees, I would divide them among you. Then you would not find me miserly, a liar, or cowardly…"'

Narrated Abu-Sa'eedo Al-Khudri: ‘Two men entered to [see] the Messenger of Allah ﷺ and asked to give them the price of a camel. He gave them two Dinars. They went out and met Omar ibn Al-Khattab, and they praised the Messenger of Allah ﷺ and said good words about him. Omar entered to [see] the Messenger of Allah ﷺ and told him the story. The Messenger of Allah ﷺ said: "But I gave so and so (an amount between ten and hundred dinars) but he did not say so. Verily, one of you may ask me [for something] and I gave it to him and he goes out with what he has asked for in his hand, yet it is a piece of Fire." Omar said: "Why do you give them what is a piece of Fire?" He said: "Because they have persisted in asking me and Allah wills not miserliness for me."

Abu-Huraira narrated: ‘When the delegation of Bano Lihyan came to the Messenger of Allah ﷺ, he said: "Who is

your chief?" They said: "Our chief is Jadd ibn Qays, but he is stingy." The Messenger of Allah ﷺ said: "Which malady is worse than miserliness? Your chief is Amr ibn Al Jamooh." In the other narration, the Messenger of Allah ﷺ said: "What made you elect him as your chief?" They said: "He is the wealthiest among us, yet there is a trace of stinginess in him." He said: "Which malady is worse than miserliness! This is not your chief. Your chief is Bishr ibn Al Bara'a."

Umm Al-Banin, the sister of Omar ibn Abdul -Aziz said: "How bothering is the parsimonious one. If he were a shirt, I would never wear it.And if he were a way, I would not tread it."

Talha ibn Obaydullah said: "We suffer of spending what the miserly persons suffer, but we adhere to patience…"

AbdulAbdullah ibn Amr said: 'Al-Shohh (extreme miserliness) is worse than miserliness. For the one who practices Al-Shohh wants that others should withhold what is in their hands and withholds what is in his hands, while the miserly person withholds just what is in his possession.'

Al-Asmae'e said: 'I heard a nomad describing a man saying: "I belittled so and so because he sanctifies the worldly pleasures. When a man asks him [for anything], he behaves as if the angel of death has come to him."

Abu-Haneefa (may Allah have mercy on him) said: "I do not trust the miserly person. For, miserliness urges him to require more than his right, fearing that he would be dealt with unfairly. Such a person cannot be entrusted."

﴿ وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴾ (التحريم ٣)

Ali ibn Abu-Talib said: 'By Allah, a generous person does not take his right in full. Allah ﷻ said about his Prophet ﷺ: "...He confirmed part thereof and repudiated a part...* (66: 3)

Yahya ibn Mo'az said: "The hearts bear love for the generous people even if they are debauchees. They bear hatred for the miserly people even if they are righteous people."

Ibnul-Mo'ataz said: "He that withholds his wealth is lax regarding his honor."

Excellence of Preferring Others over Oneself

Kindly, bear in mind that generosity and miserliness are divided into degrees. The highest degree of generosity is preference of others over oneself, i.e. giving one's wealth to others while he is in need of it.

Generosity is to give what [one has that] exceeds one's needs or to give to those who have what suffices them. As generosity includes giving to others while one is in need of the given object, miserliness includes depriving oneself from enjoying one's wealth despite being badly in a need of it.

How many miserly people do not search for a remedy when hey fall ill? They may have an appetite for a certain type of food, but they deprive their soul out of miserliness. If they found it free of charge, they would eat it, as such is the attitude of a miser with himself, despite his need; while the one who is generous prefers others to himself, despite his need. So, look at the difference between the two! Good manners are gifts from Allah ﷻ. He grants of them to whomever He wills, and there is no degree in beneficence higher that of preferring others to oneself. Allah ﷻ praised the companions for preferring others to themselves despite their need. He ﷻ says:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

"...But they give them preference over themselves, even though they were in need ...*" (59: 9)

Narrated A'isha: "The Messenger of Allah ﷺ used not to satisfy his appetite for three successive days until he breathed his last. Had we so willed, we could have done, but we used to prefer others to ourselves."

The Messenger of Allah ﷺ could not find anything for his guest, so a man of Al-Ansar came and took the guest to his house. He put food before him and ordered his wife to turn off the lantern. He stretched his hand as if he was eating, but he did not eat until the guest had satisfied his appetite. In the morning, the Messenger of Allah ﷺ said to him: "Allah has wondered about what you had done last night. On this occasion, the following verse was revealed:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

"...But they give them preference over themselves even though they were in need...*" (59: 9)

As we have said, preferring others over oneself is the highest degree of generosity, and this was one of the good characteristics of the Prophetﷺ, about whom the Noble Koran says:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And you have exalted characters. *" (68: 4)

It was narrated that Abdullah ibn Ja'afar entered a garden and found a black slave working there. When the slave brought out his meal, a hungry dog entered the garden and approached him. The slave threw the meal to the dog. Abdullah was observing him, and he asked the slave: "What is your daily ration (of food)?" He said: "What I have given to the dog." Abdullah said" "Why did you prefer that dog to yourself?" He said: "There are no dogs in this land, so i seems as if it must have come from a distant place." Abdullah said: "Do they criticize me for my beneficence? By Allah, that slave is more generous than I am." Abdullah bought the garden and what it contained, and then he freed the slave and granted him the garden.

On the authority of Abul-Hasan Al-Antaki: 'More than thirty-five people gathered in his house in a village near Al-Riyy. They had few loaves of bread, so they turned off the lantern and sat to eat. When food was cleared away it was intact, as nobody had eaten from it out of preference of his companions over himself.

Abbas ibn Dahqan said: 'No one left this world in the same state that he came to it, except Bishr ibn Al-Hareth. A man came to him while he was on his deathbed and complained to him about his condition. Bishr took off the shirt he was wearing and gave it to him and borrowed another shirt, and he died while wearing it.

The Criterion of Beneficence and Miserliness and their Natures

You may argue that miserliness is a destructive disease according the texts; what is the criterion for this, and how do we know that so and so is miserly? There is no man except that he sees himself as generous, while others see him miserly. It may happen that a man may do a deed over which people will differ [in their opinion]; some may say that it is miserliness, and others may say it is not.

There is no man except that he loves money and withholds it. If a man is described as miserly when he withholds money, no one would be described as generous! If wit hholding money does not entail miserliness, what kind of miserliness causes ruin? What is the criterion of generosity and its reward ?

If we say: "He that gives what is obligatory on him is not miserly." This is not enough, for he that returns meat to the butcher and bread to the baker that lacking a seed or a half of a seed is unanimously agreed to be miserly. He that gives what a judge has ordered him to give to his sons, and then he bothers them if they spend more than that, or if they ate one of his fruits, is counted as miserly. He that bought a loaf of bread and when another one came [to visit him], he hid it from him is miserly.

I say: 'The obligation has two parts. What is obligatory according to the law and what is obligatory due to habit. A generous person is he that does not withhold what valor and habit oblige him to give. He that withholds what is obligatory by law is extremely miserly, for example he who does not give Zakat or pay his children's support and he who becomes annoyed when giving it. Such a person is miserly by nature and practices generosity only out of mannerism. Additionally,

he who gives objects of the poorest quality and gives Zakat unwillingly is miserly.

As to valor's obligation, it is to cease giving the objects of the poorest quality and giving unwillingly, because this is not acceptable. [How this is achieved] depends on the person and their circumstances. It is more repulsive if a man who has great wealth gives the poorest quality objects or gives unwillingly than a poor one, and it is more repulsive if a man treats his slaves and relatives harshly than the strangers, and it is also more repulsive if a neighbor treats his neighbors more arrogantly than strangers. What is repulsive in treating the residents is more repulsive if it is done to guests. The same applies to food, clothes, buying a shroud, etc.

A miser is he who withholds when he should not withhold, either according to the law or according to valor, but this is difficult to define. Thus, he who fulfilled the law's obligation and valor's obligation appropriate to himself has acquitted himself from miserliness. Yes, he that does not give more than the obligatory duty cannot be described as generous.

He that gives willingly more than the limit established by the law without extravagance is generous proportional to his willingness. The degrees related to this are limitless and some people are more generous than the others. Thus, good deeds beyond the limits imposed by the law are generous deeds; they should be done willingly, and without covetousness or hoping for thankfulness, or longing for a special service from the recipient. For he that longs for thankfulness and praise is a salesman not a benefactor, because he buys praise with his generous deeds. It is known that praise is desired (it has a value) while generosity is giving without indemnification, and this is the truth. It is not done except by Allah ﷻ.

As to a son of Adam [a human being], we describe him as generous figuratively, because he does not do any deed except for an objective. If he has no objective other than a reward in the Hereafter, gaining the virtue of beneficence, or purifying the soul from miserliness, he is called generous. If he does a good deed through fear of criticism or out of hope of the recipient's praise, it is not generosity, for he is driven towards it by hidden incentives. One of Allah's devotees said: "Do you think that generosity is confined to wealth? To me, generosity lies deep in the soul. Al-Mohabi said: 'Generosity in religion is that one gives his soul to Allah ﷻ willingly."

Remedy for Miserliness

Please bear in mind that miserliness arises from a love of wealth, and love of wealth has two causes:

The First Cause:

The love of the desires and lusts that are satisfied through wealth, in addition to prolonged hope. Man would not withhold his wealth if he knew that he will die the following day, as he needs very little money for such a short period. If he did not have prolonged hope but he has offspring, they will substitute for the prolonged hope, as he considers the length of their life as his, thus he saves his wealth. For this reason, the Messenger of Allah ﷺ said as

Narrated by Ya'ala Al-Amiti: 'Al-Hasan and Al-Hosayn walked up to the Messenger of Allahﷺ. He embraced them and said: "Offspring lead one to miserliness and cowardice."'

When fear of poverty is added, miserliness undoubtedly increases.

The Second Cause:

Mere love of wealth leads some people, even those who have reached old age, who may have what suffices their normal needs for the whole of his life and are able to leave thousands after their death, to withhold Zakat or refuse to buy medicine to cure their maladies. Their only concern is to amass money. They may hoard it and let no one know its place, and they may die, leaving it to whoever finds it, yet his soul does not permit him to spend a cent of it.

This disease is dangerous for the heart, especially in old age. It is a chronic and an incurable disease, which is the extreme error. These men are like stones, or it could be said that the stones are more useful than they are.

These were the causes of love of wealth, and each disease is cured with what exterminates its causes. Thus, a love of the desires and lusts is cured with contentment with small things and patience. Prospect hope is cured by frequent remembrance of death and pondering over the deaths of ones contemporaries and the way they used to hoard their wealth and then they left it.

Concern about ones offspring is cured through remembrance of the fact that Allah ﷻ has preordained their sustenance. How many a son who did not inherit from his father became better than the one who inherited? The one who stores wealth for his sons out of fear for their sustenance should realize that if his sons are righteous, Allah ﷻ will suffice them; if they are otherwise, they will use the wealth in a disobedient way that will harm him (even after his death). This malady can be cured through contemplating the sayings that praise generosity and criticize miserliness. It can be cured also through remembering the punishment of Allah ﷻ for this sin, and contemplating the ends of the misers, and how

abhorrent they were to people. There is no miser that people do not detest and desert him. So, if one contemplates this, he would realize what his status is in the hearts of people.

Another effective remedy is considering the role of money and its end. One should not keep money, except for necessary needs and the rest should be used to have its reward in the Hereafter.

If one knows, through insight, that spending is better for him than withholding wealth in this life and the life to come, his desire to spend increases, if he is sane. If his desire was stirred, he should suppress it, because Satan promises him poverty by debarring him from spending.

Curing miserliness is done through knowledge and practice. Knowledge enables man to know the evils of miserliness and the benefits of generosity. Practice can be achieved through spending even if spending is hard to the soul. Miserliness may have strong effects in that way that it blinds and deafens, as long as knowledge is not gained, the desire [to spend] will not be stirred, and consequently, the deed will not be achieved and the malady will remain uncured. This case is like the illness whose medicine and the way it is used are not known. In this case, the patient has to wait suffering until death.

Duties on a Servant's Wealth

Wealth is double faced, as it is both good and evil at the same time. Its allegory is that of an adder from which an antidote can be taken while its poison kills. No one will be safe from the poison of wealth, except if he keeps it under five conditions.

The First Condition:

One should know the objective of wealth and for what reason it was created, giving it only what it deserves of importance.

The Second Condition:

One should investigate the source of wealth. He should avoid the unlawful and the doubtful sources and what negatively affects one's manners, such as gifts mixed with bribes and asking for it in a way that degrades one's manners

The Third Condition:

One should earn what suffices him. He should not toil too extremely or neglect efforts to earn that which meets his necessary needs, such as a dwelling place, clothes, and food. Each one of these has three degrees, a low, medium, and upper. He can satisfy his needs as long as he clings to the low degree, except if he intends otherwise.

The Fourth Condition:

One should adhere to moderation in spending. He should not spend lavishly or meanly. He should spend law fully what he has earned lawfully. If he does otherwise, he commits a sin.

The Fifth Condition:

One should repair the intention when he takes and gives and when he spends and saves. He takes what he takes to support himself in worship. He leaves what he leaves out of scorn and asceticism. If he does so, possessing wealth will not harm him. For this reason, Ali said: "If a man were to possess what is on the earth to spend for Allah's sake, he would be considered an ascetic. And if he were to leave what is on the earth without hoping for Allah's blessing, he would not be considered an ascetic.

So, let your movement and resting be for Allah's sake. They should both be dedicated to Allah's worship .Eating and answering the call of nature are the remotest things from acts of worship, yet they are helpful in this concern, ,as if you intend to do either for the sake of worship, they would be considered acts of worship. This should be your intention in other affairs such as clothing, utensils, etc. because these articles are needed to establish the religion. What exceeds your needs should be given away with the intention of it being used in the service of another servant of Allah ﷻ, and one should not withhold items at a time of need. If one does all this, he will have extracted from the adder its jewel (antidote) and warded off its poison. Hence, possessing a large amount of money will not harm him, but this can be only attained when one fixes his foot firmly in religion and knowledge.'

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled on the same subject.

﴿ وَأَمَّا مَن بَخِلَ وَاسْتَغْنَى(٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١) ﴾ (الليل ٨-١١)

Allah ﷻ said:

"But he who is greedy miser and thinks himself self-sufficient *And belies Al-Hosna (He belied that Allah ﷻ would recompense him for his charity or he belied that 'La ilah illa Allah (None has the right to be worshipped except Allah)) * We will make smooth for him the path for evil * And what will his wealth avail him when he goes down (in destruction). *" (92: 8-11) And

﴿ فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لأَنْفُسِكُمْ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (التغابن ١٦)

"So keep your duty to Allah and fear Him as much as you can, listen and obey, and spend in charity that is better for yourselves. And whosoever is saved from his own covetousness, they are the successful ones. *" (64: 16)

٢٤٩- وَعَــنْ جَابِــرٍ ﷺ قَــالَ: قَالَ رَسُولُ اللهِ ﷺ: اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ * أَخْرَجَهُ مُسْلِمٌ.

249. Narrated Jaber ﷺ: 'Allah's Messenger ﷺ said: "Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection, and beware of miserliness, for miserliness destroyed those passed over before you.'" (Muslim)

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٦٠ ـ باب فى الإيثار والمواساة

Chapter (60)

About Preferring Others to Oneself and Giving to them Liberally

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩)

Allah ﷻ said:

"And (it is also for) those who, before them, had homes (in Madina) and had adopted Faith, love those who emigrated to them, and have no jealousy in their breasts for what they

have been given (from Al-Fay' of Bano Al-Nadheer), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. *'' (59: 9) And

﴿ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُورًا (٩) ﴾ (الإنسان ٨-٩)

"And they give food, in spite of their love for it (or for the love of Him), to a needy person, an orphan, and a captive. * (They give this saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." *'' (76: 8-9)

٢٥٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: ما مَعَنَا إِلاَّ الماءُ، فَقَالَ رَسُولُ اللهِ ﷺ: (مَنْ يَضُمُّ أَوْ يُضِيفُ هَذَا). فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ﷺ فَقَالَتْ: ما عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي، فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: (ضَحِكَ اللهُ اللَّيْلَةَ، أَوْ عَجِبَ، مِنْ فَعَالِكُمَا). فَأَنْزَلَ اللهُ: ﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾ (الحشر ٩) رواه البخاري.

250. Narrated Abu-Huraira ﷺ: 'A man came to the Prophet ﷺ (as a guest), so he ﷺ sent a messenger to his wives

(to bring something for that man to eat), but they said that they had nothing except water. Then Allah's Messenger ﷺ said: "Who will take this (person) and entertain him as a guest?" A man from Al-Ansar (the Supporters) said: "I [will]." So, he took him to his wife and said to her: "Entertain generously the guest of Allah's Messenger ﷺ." She said: "We have nothing except my children's food." He said: "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lit her lamp, and made her children sleep, and then stood up pretending to mend her lamp, but instead she turned it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari man went to Allah's Messenger ﷺ who said: "Tonight Allah wondered at your action." About that, Allah ﷻ revealed:

"And (it is also for) those who, before them had homes (in Madina) and had adopted faith, love those who emigrate to them, and have no jealousy in their hearts for what they have been given (from Al Fay' of Bano An-Nadeer) and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from covetousness of his soul, such are they who will be the successful. *" (59: 9)

٢٥١- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ). رواه البخاري.

251. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The food for two people is sufficient for three, and the food for three people is sufficient for four people."' (Bukhari)

٢٥٢- عَـنْ سَـهْلٍ رَضِـيَ اللهُ عَنْهُ قَال: أَنَّ امْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُـوجَةٍ، فِيهَا حاشِيَتُهَا، أَتَدْرُونَ ما الْبُرْدَةُ قَالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ. قَالَتْ:

نَسَجْتُهَا بِيَدِي فَجِئْتُ لأَكْسُوكَهَا، فَأَخَذَهَا النَّبِيّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا إِزَارُهُ، فَحَسَّنَهَا فُلانٌ فَقَالَ: اكْسُنِيهَا، ما أَحْسَنَهَا، قَالَ الْقَوْمُ: ما أَحْسَنْتَ، لَبِسَهَا النَّبِيّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمْتَ أَنَّهُ لاَ يَرُدُّ، قَالَ: إِنِّي وَاللهِ، مَا سَأَلْتُهُ لأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. رواه البخاري.

252. Narrated Sahl ﷺ: 'A woman brought a woven Bordah (sheet) with edging (border) to the Prophet ﷺ. Then Sahl asked them whether they knew what a Bordah is, they said that Bordah is a cloak and Sahl confirmed their reply. Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet ﷺ accepted it as at that time he was in need of it. So, he came out wearing it as his waist sheet. A man praised it and said: "Would you give it to me? How nice it is!" The other people said: "You have not done the right thing as the Prophet ﷺ is in need of it, and you have asked for it knowing that he never turns down anybody's request." The man replied: "By Allah I have not asked for it to wear it, but to have it as my shroud." Later it was his shroud.' (Bukhari)

٢٥٣- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسولُ اللهِ ﷺ: (إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا ما كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ). رواه البخاري.

253. Narrated Abu-Musa ﷺ: 'The Prophet ﷺ said: "When the people of Asha'ari tribe ran short of food during fighting, or the food of their families in Madina ran short, they would collect the left over food in one sheet and then distribute it

among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."' (Bukhari)

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٦١ ـ باب فى التنافس فى أمور الآخرة

Chapter (61)

About Competing in the Deeds for the Hereafter

Allah ﷻ said:

﴿ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾ (المطففين ٢٦)

"The last thereof (the wine of Paradise) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). *" (83: 26)

٢٥٤- عَنْ ﷺأبى هريرة عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُــنْ أَغْنَيْــتُكَ عَمَّا تَرَى قَالَ: بَلَى وَعِزَّتِكَ، وَلَكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

254. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "When the Prophet Job ﷺ was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him: "O Job! Haven't I given you enough so that you are not in need of them?" Job replied: "Yes! By Your Honor (Power)! But I cannot dispense with Your Blessings."' (Bukhari)

٦٢ ــ باب فى فضل الغنى الشاكر

Chapter (62) About the Superiority of the Thankful Wealthy One

Allah ﷻ said:

﴿ فَأَمَّـــا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى(٧) ﴾
(الليل ٥-٧)

"As for him who gives (in charity) and keeps his duty to Allah and fears Him * And believes in Al-Hosna (He believed that Allah ﷻ will compensate him abundantly for what he has given in charity or he believed in the Word of Piety, La iIlah illa Allah (None has the right to be worshipped except Allah)) *We will make smooth for him the path of ease (goodness). *" (92: 5-7) And

﴿ وَسَـــيُجَنَّبُهَا الأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لأَحَدٍ عِنْدَهُ مِن نِّعْمَـــةٍ تُجْزَى(١٩) إِلاَّ ابْتِغَاءَ وَجْهِ رَبِّهِ الأَعْلَى (٢٠)وَلَسَوْفَ يَرْضَى (٢١) ﴾
(الليل ١٧-٢١)

"And the pious person will be far removed from it (Hell). * (It is) he who spends his wealth to increase in self-purification * And who has (in mind) no favor for anyone will be repaid * Except only the desire to seek the Countenance of his Lord, the Most High * He surely will be pleased (when he will enter Paradise). *" (92: 17-21) And

﴿ إِن تُـــبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ (البقرة٢٧١)

"If you disclose your As-Sadaqat (giving in charity), it is well, but if you conceal it, and give it to the poor, that is

better for you. (Allah) will expiate you some of your misdeeds. And Allah is Well-Acquainted with what you do. *" (2: 271) And

﴿ لَن تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ ﴾ (آل عمران ٩٢)

"By no means shall you attain righteousness (here it means Allah's Reward), unless you spend (in Allah's Cause) of what you love. And whatever of good you spend, Allah knows it well. *" (3: 92)From the sayings of the Messenger of Allahﷺ:

٢٥٥- عَـنْ عَـبْدِ اللهِ بْـنِ مَسْعُودٍ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَسَلَّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا). رواه البخاري.

255. Narrated Abdullah ibn Mas'oudﷺ: 'The Prophet ﷺ said: "Do not wish to be like anyone except in two situations. The first is a person, whom Allah has given wealth and he spends it righteously (according to what Allah has ordained in a just and right way); (the second is) the one whom Allah has given Hikma (wisdom, i.e. the knowledge of the Koran and Sunna (the legal ways) of the Prophet ﷺ and he acts according to it and teaches it to others."' (Bukhari)

٢٥٦- عَـنْ أَبِي هُرَيْرَةَ ﷺ: أَنَّ رَسُولَ اللهِﷺ قالَ: (لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَسَمِعَهُ جارٌ لَهُ فَقَالَ: لَيْتَنِـي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ، وَرَجُلٌ آتَاهُ اللهُ مالًا فَهُـوَ يُهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ ما أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ ما يَعْمَلُ). رواه البخاري.

256. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "One should not hope to be like another except in two cases, a person whom Allah has taught the Koran and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says: "I wish I had been given what so and so has been given, so that I might do what he does," and a person whom Allah has given wealth and he spends it on what is just and right, whereupon another person may say: "I wish I had been given what so and so has been given, for then I would do what he does."' (Bukhari)

٢٥٧- عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الأَمْوَالِ بِالدَّرَجَاتِ الْعُلاَ وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِمْ، إِلاَّ مَنْ عَمِلَ مِثْلَهُ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَةٍ، ثَلاَثًا وَثَلاَثِينَ).

قَالَ الراوي: فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: (تَقُولُ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَاللهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ).

رواه البخاري.

257. Narrated Abu-Huraira ﷺ: 'Some poor people came to the Prophet ﷺ and said: "The wealthy people will attain higher levels and will have permanent enjoyment, as they offer the prayer like us and observe fasting as we do, but they have more money by which they can perform the Hajj and Omra, fight and struggle in Allah's Cause, and give in charity. The Prophet ﷺ said: "Shall I not tell you a thing upon which

if you act you will become equal to those who have surpassed you? Nobody will surpass you and you would be better than the people amongst whom you live, except those who would do the same. Say" 'Sobhan Allah (Glory be to Allah), Al-Hamdolillah (Praise be to Allah) and Allaho Akbar (Allah is the Most Great) thirty three times each after every (compulsory) prayer."' (Bukhari)

The narrator said: 'We differed and some of us said that we should say Sobhan Allah thirty three times and Al Hamdolilla h thirty three times and Allah Akbar thirty four times, so I went to the Prophet ﷺ who said: "Say, 'Sobhan Allah and Al Hamdolillah and Allaho Akbar all of them for thirty three times'"'. (Bukhari)

٦٣ ــ باب في ذكر الموت وقصر الأمل

Chapter (63)

About Mentioning Death and short Hope

Allah ﷻ said:

﴿ كُــلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ﴾(آل عمران ١٨٥)

"Every soul shall taste death. And on the Day of Resurrection you shall be paid your wages in full. And whoever is taken away from the Fire and admitted into Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). * (3: 185: And

﴿ إِنَّ اللهَ عِـنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (لقمان ٣٤)

"Verily Allah, with Him (Alone) is the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No person knows what he will earn tomorrow, and no person knows in which land he will die. Verily, Allah is All-Knower, All-Aware (of things). *" (31: 34) And

﴿ وَلَـوْ يُؤَاخِذُ اللهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ ﴾(النحل ٦١)

"And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term, and when their term comes neither can they delay nor can they advance it an hour (or a moment). *" (16: 61) And

﴿ يَـا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُلْهِكُمْ أَمْوَالُكُمْ وَلاَ أَوْلاَدُكُمْ عَنْ ذِكْرِ اللهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (٩) وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلاَ أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠) وَلَـن يُؤَخِّـرَ اللهُ نَفْسًـا إِذَا جَاءَ أَجَلُهَا وَاللهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١) ﴾ (المنافقون ٩-١١)

"O you who believe! Let not your property or your children divert you from the remembrance of Allah. And whosoever does that then, they are the losers. * And spend (in charity) of what We have provided you, before death seizes one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give (Zakat) of my wealth, and be among the

righteous and do other good deeds. * And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do. *" (63: 9-11) And

﴿ حَـتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِـيمَا تَرَكْـتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠) ﴾ (المؤمنون ٩٩-١٠٠)

"Until, when death approaches one of them (those who join partners with Allah), he says: "My Lord! Send me back * So that I may do good in what I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. *" (23: 99-100) And

﴿ فَتَعَالَى اللهُ الْمَلِكُ الْحَقُّ لاَ إِلَهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦) وَمَن يَدْعُ مَعَ اللهِ إِلَهًا آخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ (١١٧) وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ(١١٨)﴾(المؤمنون ١١٦-١١٨)

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? * So Exalted is Allah, the True King: La iIlah illa Howa (none has the right to be worshipped but He), the Lord of the Supreme Throne! * And whoever invokes (or worships) besides Allah any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, the disbelievers will not be successful. * And say (O Muhammad (peace be upon him)): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy. *" (23: 116-118) And

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Koran), and what has been revealed of the truth, lest they become as those who received the Scripture (the Torah and Al Injeel) before (the Jews and the Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. *" (57: 16)

٢٥٨- عَنِ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِي فَقَالَ: (كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ). وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رواه البخاري.

There are very many Hadiths on this subject also.

258. Narrated (Mujahed): 'Ibn Omar, may Allah be pleased with them said: "Allah's Messenger ﷺ took hold of my shoulder and said: 'Be in this world as if you were a stranger or a traveler."' (The sub-narrator added): 'Ibn Omar used to say: "If you survive until the evening, do not expect to be alive in the morning, and if you survive until the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."' (Bukhari)

٢٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ أَبِي يَعْلَى عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَطَّ لَنَا رَسُولُ

اللَّــه ﷺ خَطًّا مُرَبَّعًا وَخَطَّ فِي وَسَطِ الْخَطِّ خَطًّا وَخَطَّ خَارِجًا مِنَ الْخَطِّ خَطًّا وَحَوْلَ الَّذِي فِي الْوَسَطِ خُطُوطًا فَقَالَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ وَهَذَا الَّذِي فِي الْوَسَطِ الإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْ هَذَا يَنْهَشُهُ هَذَا وَالْخَطُّ الْخَارِجُ الأَمَلُ هَذَا حَدِيثٌ صَحِيحٌ * الترمذى.

259. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah ﷺ drew a square (on the ground). He drew a line inside that square and a line outside it. Then, he drew some short lines around the line inside the square. Afterwards, he signaled to the line inside the square saying: "This is a son of Adam [i.e. a human being]." He signaled to the square and said: "And this is his preordained term of life. It encircles him." Then he signaled to the short lines around the line inside the square and said: "These are the dangers that encircle him. If one of them misses him, the other does not miss him." Then he signaled to the line outside the square and said: "And this is the son of Adam's hope."' (At-Termizi)

٢٦٠- حَدَّثَــنَا أَبُو مُصْعَبٍ عَنْ مُحْرِزِ بْنِ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ عَــنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَادِرُوا بِالأَعْمَالِ سَبْعًا هَلْ تَنْتَظِرُونَ إِلا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ قَالَ هَذَا حَدِيثٌ حَسَــنٌ غَرِيــبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلا مِنْ حَدِيثِ مُحْرِزِ بْنِ هَارُونَ وَقَدْ رَوَى بِشْرُ بْنُ عُمَرَ وَغَيْرُهُ عَنْ مُحْرِزِ بْنِ هَارُونَ هَذَا وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ تَنْتَظِرُونَ *

260. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Initiate the (good) deeds before seven things visit you.

Would you wait for detracting poverty, tyrannical richness, a despoiling disease, weakening senility, a surprising death, Al-Dajjal (the worst one that one can wait for), or the Hour that is the most grievous and the most bitter."

٢٦١- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ قَالَ أُبَيٌّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أُكْثِرُ الصَّلاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلاتِي فَقَالَ مَا شِئْتَ قَالَ قُلْتُ الرُّبُعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ النِّصْفَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قَالَ قُلْتُ فَالثُّلُثَيْنِ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلاتِي كُلَّهَا قَالَ إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

261. Narrated Obayy ibn Ka'ab: 'Whenever two thirds of the night had passed, the Messenger of Allah ﷺ used to address the people: "O people! Mention Allah. Mention Allah. Imminent is the first blow (of the Trumpet). Imminent is the second blow (of the Trumpet). Imminent is death. And imminent is death." Obayy said: "Messenger of Allah! I pray unto Allah ﷻ much. How much of my invocation should I dedicate to you?" He said: "What you will." I said: "One fourth?" He said: "What you will and if you exceeded, it would be better for you." I said: "One half?" He said: "What you will and if you exceeded, it would be better for you." Obayy said: "Two thirds?" He said: "What you will and if you exceeded, it would be better for you." I said: "Would I dedicate my invocation wholly to you?" The Messenger of

Allah ﷺ said: "Thus, all that concerns you would be removed and all your sins would be forgiven."' (At-Termizi)

٦٤ باب فى استحباب زيارة القبور للرجال

Chapter(64) About the Desirability of Frequenting the Graveyards

٢٦٢- وَعَنْ بُرَيْدَةَ ابْنِ الحُصَيْبِ الأَسْلَمِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ القُبُورِ، فَزُورُوهَا رَوَاهُ مُسْلِمٌ زَادَ التِّرْمِذِيّ: فَإِنَّهَا تُذَكِّرُ الآخِرَةَ زَادَ ابْنُ مَاجَةَ مِنْ حَدِيْثِ ابْنِ مَسْعُودٍ: وَتُزَهِّدُ فِي الدُّنْيَا *

From the sayings of the Messenger of Allah ﷺ:

262. Narrated Borayda ibn Hosayb Al-Aslami ﷺ: 'Allah's Messenger ﷺ said: "I had forbidden you to visit the graves, but you may now visit them."' (Muslim) At-Tirmitzi added to the above: "For it reminds one of the Hereafter." Ibn Maja also added to it from Ibn Mas'oud: "...and it makes one overlook the worldly pleasures."'

٢٦٣- عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى المَقَابِرِ، أَنْ يَقُولُوا: السَّلاَمُ عَلَى أَهْلِ الدِّيَارِ مِنَ المُؤْمِنِيْنَ وَالمُسْلِمِيْنَ، وَإِنَّا إِنْ شَآءَ اللَّهُ بِكُمْ لاَحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ العَافِيَةَ رَوَاهُ مُسْلِمٌ.

263. Narrated Solayman ibn Borayda ﷺ on the authority of his father: 'Allah's Messenger ﷺ used to teach his Companions, when they went out to the cemeteries, to say: "Peace be upon you, inhabitants of the dwellings who are of the members of the believers and the Muslims. If Allah wills, we shall join you. We ask Allah to grant us and you well being."' (Muslim)

٢٦٤- حَدَّثَـــنَا أَبُو كُرَيْبٍ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ أَبِي كُدَيْنَةَ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمَدِينَةِ فَأَقْـــبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ قَالَ وَفِي الْبَاب عَنْ بُرَيْدَةَ وَعَائِشَةَ قَالَ أَبو عِيسَى حَدِيثُ ابْـــنِ عَـــبَّاسٍ حَدِيـــثٌ حَسَنٌ غَرِيبٌ وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ وَأَبُو ظَبْيَانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدُبٍ *

264. Narrated Ibn Abbas: 'The Messenger of Allah ﷺ passed by the graveyard of Madina. He faced them and said: "Peace be upon you, dwellers of the graves. May Allah forgive our sins and yours. You are the preceding and we will surely follow you"'

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٦٥ ــ باب فى كراهية تمنى الموت بسبب ضر نزل به

Chapter(65)

About the Dislike of Hoping for Death due to Affliction

٢٦٥- عَـــنْ أَنَس بْنِ مَالِكٍ ﷺ قَالَ: قَالَ النَّبِيّ ﷺ: (لاَ يَتَمَنَّيَنَّ أَحَدُكمُ المَوْتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كانَ لاَ بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي ما كانَتِ الحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي ما كانَتِ الْوَفَاةُ خَيْرًا لِي). رواه البخاري.

From the sayings of the Messenger of Allah ﷺ:

265. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "None of you should wish for death because of a calamity that befalls him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'" (Bukhari)

٢٦٦- عَـنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَـنْهُ عَمَلُـهُ، إِلاَّ مِنْ ثَلاَثَةٍ: إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ * رَوَاهُ مُسْلِمٌ.

266. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "When a son of Adam [human being] dies no further reward is recorded for his actions, with three exceptions: Sadaqa whose benefit is continuous, knowledge from which benefit continues to be reaped, or the supplication of a righteous son (for him)."' (Muslim)

٢٦٧- حَدَّثَـنَا عَلِـيُّ بْنُ حُجْرٍ أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَقَ عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ أَتَيْنَا خَبَّابًا نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ لَقَدْ تَطَاوَلَ مَرَضِي وَلَـوْلاَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لا تَمَنَّوُا الْمَوْتَ لَتَمَنَّيْتُ وَقَالَ يُؤْجَرُ الرَّجُلُ فِي نَفَقَتِهِ كُلِّهَا إِلا التُّرَابَ أَوْ قَالَ فِي الْبِنَاءِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

267. Narrated Haretha ibn Modharib: 'We visited Khabbab who was cauterized seven times. He said: "I have been ill for a very long time, but for the Messenger of Allah forbidding us to long for death, I would long for it."

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٦٦ ــ باب فى الورع وترك الشبهات

Chapter (66)
About Scruples and the Abandonment of Doubtful Matters

Allah ﷻ said:

﴿ إِذْ تَلَقَّوْنَـهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللهِ عَظِيمٌ ﴾ (النور ١٥)

"When you were receiving it (propagating it) with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. *" (24: 15) And

﴿ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر ١٤)

"Verily, your Lord is Ever Watchful (over them). * (89: 14)

٢٦٨-عَــنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُما قَالَ: قَالَ النَّبِيّ ﷺ: (الحَلاَلُ بَيِّــنٌ وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنِ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَــا اسْتَبَانَ، وَالمَعَاصِي حِمى اللهِ، مَنْ يَرْتَعْ حَوْلَ الْحِمى يُوشِكُ أَنْ يُوَاقِعَهُ). رواه البخاري.

From the sayings of the Messenger of Allahﷺ:

268. Narrated Al-No'aman ibn Basheer, may Allah be pleased with them 'The Prophet ﷺ said: "Both legal and illegal things are obvious, and in between them there are (unclear) doubtful matters. So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal and whoever indulges in these (unclear) doubtful things bravely is likely to commit what is clearly illegal. Sins are Allah's Hima (unapproachable pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."' (Bukhari)

٢٦٩- حديث أَنَسٍ رضي الله عنه، قَالَ: مَرَّ النَّبِيّ ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ، فَقَالَ: لَوْلاَ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُها أخرجه البخاري.

269. Narrated Anas ﷺ: 'The Prophet ﷺ passed by a fallen date and said: "Were it not for my doubt that it might have been given in charity, I would have eaten it."' (Bukhari)

٢٧٠- عَنْ عُقْبَةَ بْنِ الحارِثِ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَزَوَّجَ ابْنَةً لأَبِي إِهَابِ بْنِ عَزِيــزٍ، فَأَتَــتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِها، فَقَالَ لَها عُقْبَةُ: مَا أَعلَمُ أَنَّكِ أَرْضَعْتِنِي، وَلاَ أَخْبَرْتِنِي فَرَكِبَ إِلَى رَسُولِ اللهِ ﷺ بِالمَدِينَةِ فَسَــأَلَهُ، فَقَــالَ رَسُولُ اللهِ ﷺ: (كَيْفَ وَقَدْ قِيلَ). فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ. رواه البخاري.

270. Narrated Abdullah ibn Abu-Molayka ﷺ: ‘Oqba ibn Al-Hareth ﷺ said that he had married the daughter of Abu-Ihab ibn Aziz. Later on a woman came to him and said: "I breastfed (nursed) Oqba and the woman whom he married.” Oqba said to her: ”Neither I knew that you have breastfed me nor did you tell me.” Then he rode over to see Allah's Messenger ﷺ in Madina, and asked him about it. Allah's Messenger ﷺ said: “How can you (keep her as a wife) when it has been said (that she is your foster-sister)?” Then Oqba divorced her, and she married another man.’ (Bukhari)

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٦٧- باب فى استحباب العزلة عند فساد الزمان

Chapter(67)

About the Desirability of Isolation When Mischief Spreads

Allah ﷻ said:

﴿ فَفِرُّوا إِلَى اللهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ (الذاريات ٥٠)

“So flee to Allah (from His Torment to His Mercy - Islamic Monotheism). Verily, I (Muhammad) am a plain warning to you from Him. *” (51: 50)

٢٧١- عَـنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُحِبّ العَبْدَ التَقِيَّ الغَنِيَّ الخَفِيَّ * أَخْرَجَهُ مُسْلِمٌ.

From the sayings of the Messenger of Allah ﷺ:

271. Narrated Sa'ad ibn Abu-Waqqas ؓ: 'I heard Allah's Messenger ﷺ saying: "Allah loves the pious rich man who is inconspicuous."' (Muslim)

٢٧٢- عَـنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرّ بِدِينِهِ مِنَ الْفِتَنِ). رواه البخاري.

272. Narrated Abu-Sa'eed Al-Khudri ؓ: "Allah's Messenger ﷺ said: "A time will come when the best property of a Muslim will be sheep, which he will take on the top of the mountains and to the places of rainfall (valleys), so as to flee with his religion from the trials."' (Bukhari)

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٦٨ ـ باب فى الاختلاط بالناس

Chapter(68)

About Socializing with People

[Socializing with people means that one attends gatherings held for the benefit of the Muslim society, he visits patients, he guides the one who does not know, he enjoins what is just and forbids what is unjust, etc.

This is the recommended socializing as directed by the Prophet ﷺ, the prophets of Allah, the rightly guided caliphs, and the Muslim scholars. This is based on Allah's statement:

﴿ يَـــا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحِلُّوا شَعَائِرَ اللهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلائِـــدَ وَلاَ آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَـــاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ الْعِقَابِ ﴾ (المائدة ٢)

"O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House (Mecca) seeking the bounty and good pleasure of their Lord. But when you finish the state of Ihram (of Hajj or Omra), you may hunt, and let not the hatred of some people who (once) debarred you from Al-Masjid Al-Haram (The House of Allah ﷻ at Mecca) lead you to transgression (and hostility on your part). Help one another in what leads to virtue, righteousness, and piety, but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. *" (5: 2)]

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٦٩ ـ باب فى التواضع وخفض الجناح للمؤمنين

Chapter(69)

About Modesty and Leniency

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

Allah ﷻ said:

"And be kind and humble to the believers who follow you. *" (26: 215) And

﴿ يَـا أَيُّهَـا الَّذِيـنَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِـبُّونَهُ أَذِلَّـةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لاَئِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ ﴾ (المائدة ٥٤)

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him, be humble towards the believers, stern towards the disbelievers, fight in the Way of Allah, and never fear the blame of the blamers. This is the Grace of Allah that He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. *" (5: 54) And

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ ﴾ (الحجرات ١٣)

"O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has more piety. Verily, Allah is All-Knowing, All-Aware. *" (49:13) And

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَـمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلاَ تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ (النجم ٣٢)

"Those who avoid great sins (see the Koran, 6:152-153) and Al-Fawâhish (illegal sexual intercourse and the like) except the small faults, - verily, your Lord is of Vast Forgiveness. He knows you well for He created you (your father, Adam) from the earth, and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He

knows best him who fears Allah and keep his duty to Him. *" (53: 32) And

﴿ وَنَـادَى أَصْحَابُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنكُمْ جَمْعُكُـمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ (٤٨) أَهَؤُلاَءِ الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنتُمْ تَحْزَنُونَ (٤٩) ﴾(الاعراف ٤٨ : ٤٩)

"And the men on Al-A'araf (the wall between Hellfire and Paradise) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith? * Are they those, of whom you swore that Allah would never show them mercy." (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." *" (7: 48-49)

٢٧٣- عَـنْ عِـيَاضِ بْنِ حِمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَوْحَـى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ * أَخْرَجَهُ مُسْلِمٌ.

From the sayings of the Messenger of Allahﷺ:

273. Narrated Iyadh ibn Himar: 'Allah's Messenger ﷺ said: "Allah has revealed to me that you (people) should be humble, so that no one transgresses another, or boasts to the other."' (Muslim)

٢٧٤- حَدَّثَـنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَلُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَـلَمَةَ حَدَّثَـنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاَثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّـيْطَانِ وَأَمَـرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

274. Narrated Anas: 'If the Prophet ﷺ ate any meal, he used to lick his three fingers. He said: "And if a mouthful of bread fell [to the floor] from one of you, let him remove what has clung to it and eat it. And leave it not for Satan."' Anas added: 'He ordered us not to leave any remnant of food saying: "You do not know where the blessedness exists in your food."'

٢٧٥- حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَلَوْ دُعِيتُ عَلَيْهِ لأَجَبْتُ قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَائِشَةَ وَالْمُغِيرَةِ بْنِ شُعْبَةَ وَسَلْمَانَ وَمُعَاوِيَةَ بْنِ حَيْدَةَ وَعَبْدِ الرَّحْمَنِ بْنِ عَلْقَمَةَ قَالَ أَبُو عِيسَى حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذى.

275. Narrated Anas ibn Malek 'The Messenger of Allah ﷺ said: "If the meatless hoof of a ewe was presented to me, I would accept it, and if I were invited to a meal where the meatless hoof of a ewe was to be served, I would respond to it."' (At-Termizi)

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٧٠ ـ باب فى تحريم الكبر والعجب

Chapter(70)

About the Forbiddance of Arrogance

[Imam Al-Ghazali elaborated on this subject in his book entitled 'Ihya'a Ulum Al-Din (Revival of the Religious Sciences)'

Below is a quotation from this work hoping that it will benefit the reader on this topic.

{Arrogance is the son of delusion. For this reason we dealt with it after delusion. The Messenger of Allah ﷺ has defined it as saying:

"It is a contempt of people and a degrading of the truth."

Delusion is the deep root of arrogance.

Let us imagine the gravity of the effect of arrogance on human life if it dominated people.

Imagine that each one looked at other people in scorn, what then would be the situation? There will be no respect for anyone. Imagine then the human condition devoid of respect . This is the main source of arrogance.

Then, imagine that every human being has rejected the truth that was shown to him, what would be the situation in this world? At such a time, oppression and falsehood would prevail. As long as people do not unite on the way of truth, they will not unite on falsehood, and at that time the strongest one will enforce his will. The results of this would be oppression, terrorism, hostility, and sanctity people's honors and rights.

This is a psychological illness that has side effects. What about the side effects? He that ponders over this realizes the meaning of Allah's statement:

﴿ وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ ﴾ (الأنبياء ١٠٧)

"We have sent you but as a mercy for all creatures. (21: 107)

He also realizes Allah's mercy in sending the Prophets to their people to purify their souls, and to know about the importance of the purification process in human life in general and in the Islamic life in particular. He realizes also the preachers' duty to control the purification process as an

essential means to create righteous groups and societies. This is a perceptive action, without which we cannot achieve a worldly or a religious goal.

Now, let us read what Al-Ghazali has said about arrogance[5].}

The Sixth Article: Arrogance

Nature of Arrogance and its Evils

Please be informed that arrogance is divided into two divisions, an internal and an external. As to the internal division, this is a characteristic of the heart, and the external is the apparent actions of the body.

Arrogance is classified under the first one, and the acts are the results of that characteristic. Arrogance affects the deeds, so when it is shown on the limbs [i.e. through body language] one is described as arrogant. If it does not appear, it is said that one has arrogance in the heart.

Originally, arrogance is implanted in the soul. It is represented by seeing oneself as superior to others. Thus, its parties are those towards whom arrogance is shown and the way with which one shows arrogance. In this way, we distinguish arrogance from delusion. For, the latter entails the deluded one only.

So, had man been created alone, he would have been described as a deluded person not an arrogant one, for arrogance entails another man to whom the arrogance is shown. In this case, one feels pleasure and pride in the heart, this is arrogance. Thus, whenever man sees his soul with that

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[5] This is an introduction by Sheikh Sa'eed Hawwa to the subject quoted from the book titled: 'Al Mostakhlas Fee Tazkiyatil Anfos' based on Imam Al--Ghazali's work.

eye (eye of arrogance), he gets haughty and arrogant. Thus arrogance is the psychological state rising in the heart due to such imaginations.

Commenting on the following verse, Ibn Abbas said that the state is called the greatness that they will never attain. Thus, he interpreted arrogance as a sense of greatness. The verse says:

﴿ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ إِن فِي صُدُورِهِمْ إِلاَّ كِبْرٌ مَّا هُم بِبَالِغِيهِ فَاسْتَعِذْ بِاللهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾ (غافر ٥٦)

"...There is nothing in their breasts but (the quest of) greatness, which they shall never attain...*" (40" 56)

Treating people haughtily differs proportionally with the degree of arrogance. Thus, one disdains others and likes that they should stand before him as a servant stands before his master. When his arrogance gets more intense, he views that such a person is not qualified to serve him. If he has a lower degree of arrogance, he disdains being seen as equal to others. If he teaches or argues, he does this in a rough manner, and if he is preached to, he does not accept the preaching. If anyone tries to refute what he says, he treats that person arrogantly. He deals with common people as donkeys, out of disdain and contempt.

The deeds resulting from arrogance are too many to count. This is the arrogance whose evil is great and whose harm is severe, and the dignitaries among the people may be destroyed because of it. Even some scholars and worshippers are liable to be affected by it. How do not we consider its evil as great when the Prophet ﷺ has said:

حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَـنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ ...*

As narrated by Abdullah: 'The Messenger of Allah ﷺ said: "He that has an atom's weight of arrogance in his heart will never enter Paradise..."

Arrogance becomes the screen between a servant and Paradise, because it distances the servant from the morals that for the believers are the gates to Paradise. Arrogance closes these gates because it is impossible for a person to love for the believers what he loves for himself, as long as he has pride or arrogance in his heart.

It is impossible for a person to treat people modestly, and that is the highest virtue of the pious people, as long as he has pride or arrogance in the heart. It is impossible for a person to treat people honestly as long as he has pride or arrogance in his heart. It is impossible for a person to suppress vexation as long as he has pride or arrogance in his heart. It is impossible for a person to abandon envy as long as he has pride or arrogance in his heart. It is impossible for a person to abandon being scornful as long as he has pride or arrogance in his heart.

In brief, we cannot enumerate all the vices that discredit its owner. There is no evil characteristic except that an arrogant person has a trace of it in the heart. For this reason, he will be deprived of Paradise. It is known that the evil characteristics are interrelated and that one of them leads to the other. The worst kind of arrogance is that which prevents one from benefiting from knowledge, accepting the truth, and

submitting to it. Many verses have criticized this characteristic. Below are some examples of them:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلاَئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴾ (الأنعام ٩٣)

"...If you could but see how the wicked (do fare) in the flood of confusion at death! While the angels will be stretching forth their hands, (saying): "Yield up your souls. This day you shall receive your reward, a penalty of shame, for you used to tell lies against Allah, and scornfully you rejected His verses," *" (6: 93) And

﴿ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴾ (الزمر ٧٢)

"(To them) it will be said: "Enter you the gates of Hell, to dwell therein forever and evil is (this) abode of the arrogant." *" (39: 72) And

﴿ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴾ (مريم ٦٩)

"Then, We shall certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious. *" (19: 69) And

﴿ إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ﴾ (النحل ٢٢)

"Your God is One God. As to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. *" (16: 22) And

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَذَا الْقُرْآنِ وَلاَ بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴾ (سبأ ٣١)

"...Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"" (34: 31) And

﴿ سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لاَّ يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لاَ يَتَّخِذُوهُ سَبِيلاً وَإِن يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلاً ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴾ (الاعراف ١٤٦)

"I will turn away from My signs those who behave arrogantly on the earth in defiance of right...*" (7: 146)

The commentators of the Noble Koran have various opinions regarding this last verse [they say]:

Allah ﷻ says that He will screen their hearts from understanding the Koran.

Allah ﷻ says that He will screen their hearts from considering the kingdom of the heavens.

Ibn Jorayj said: "Allah ﷻ says that He will turn their hearts away from considering the creation of the heavens and the earth, hence they will not be guided by it."

For this reason, the Messenger of Allah ﷺ explained arrogance as saying that it is a degrading of the truth and a scorning of men.

The One to Whom Arrogance is shown

Please be informed that when one behaves arrogantly, he shows arrogance to Allah ﷻ, His Messengers, may Allah be pleased with them, or the rest of humanity. Man has been created unfair and ignorant, sometimes he treats people arrogantly, and sometimes he behaves towards Allah ﷻ arrogantly. Thus, arrogance is divided into three divisions as far as the one to whom the arrogance is shown is concerned.

The First Division:

Showing arrogance to Allah ﷻ is the most defiant arrogance. Nothing stirs it except pure ignorance and tyranny, like that of Nimrod, some of the other ignorant people, and anyone who claims lordship as Pharaoh did. The latter disdained to be a servant of Allah; instead he claimed to be the most superior god. For this reason Allah ﷻ said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ (غافر ٦٠)

"…But those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation. *" (40: 60) And

﴿ لَن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لله وَلاَ الْمَلاَئِكَةُ الْمُقَرَّبُونَ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾ (النساء ١٧٢)

"Christ disdains not to serve and worship Allah, nor do the angels, those nearest (to Allah). Those who disdain to worship Him and are arrogant, He will gather them all together unto Himself to (answer).*" (4: 172) And

﴿ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴾ (الفرقان ٦٠)

"When it is said to them: "Adore you (Allah) Most Gracious!" they say: "And what is (Allah) Most Gracious? Shall we adore that which you command us?" And it increases their flight (from the Truth).*" (25: 60)

The Second Division:

Showing arrogance towards the Messengers of Allah by disobeying them under the false allegation of them being human beings.

This deludes reason and casts it in seas of doubt and ignorance. Hence, it persists in the erroneous way of thinking that one is on the right track and the straight path. Allah ﷻ relates to us some examples of these arrogant people in His statement:

"They said: "Shall we believe in two men like ourselves? And their people are subject to us!"

The verse refers to the people of Pharaoh who belied Moses and Aaron. And

﴿ قَالُوا مَا أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلاَّ تَكْذِبُونَ ﴾
(يس ١٥)

"The (people) said: "You are only men like ourselves, and (Allah) Most Gracious sends no sort of revelation, you do nothing but lie. *" (36:15) And

﴿ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَاسِرُونَ ﴾ (المؤمنون ٣٤)

"If you obey a man like yourselves, behold, it is certain you will be lost. *" (23: 34) And

﴿ وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلاَئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾ (الفرقان ٢١)

"And those who aspired not to meet Us said: "Why are not the angels sent down to us, or (why) do not we see our Lord?" Indeed they have an arrogant conceit of themselves, and their insolence is mighty. *" (25: 21) And

﴿ وَقَالُوا لَوْلاَ أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الأَمْرُ ثُمَّ لاَ يُنظَرُونَ﴾ (الانعام ٨)

"And they said: "Why is not an angel sent down to him?" *" (6: 8)

﴿ فَلَوْلاَ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلاَئِكَةُ مُقْتَرِنِينَ ﴾ (الزخرف ٥٣)

Out of arrogance, Pharaoh said:

""'...Or (why) did not the angels come accompanying him in procession?" *" (43:53) And

﴿ وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لاَ يُرْجَعُونَ﴾ (القصص ٣٩)

"And he and his hosts were arrogant and insolent in the land beyond reason...*" (28: 39) The verse refers to Pharaoh and his hosts.

The Qoraysh showed arrogance as Allah ﷻ relates their story with the Prophet ﷺ. The Noble Koran says:

﴿ وَقَالُوا لَوْلاَ نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴾(الزخرف ٣١)

"Also, they said: "Why was not this Koran sent down to some great man of either of the two (chief) cities? *" (43: 31)

Commenting on this verse, Qatada said that the Qorayshi people meant either Al-Waleed ibn Al-Mogheera or Abu-Mas'oud Al-Thaqafi. They hoped that the Message should be

given to one of the dignitaries not to an orphan child, i.e. Muhammadﷺ. The Noble Koran refuted their allegation saying:

﴿ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴾ (الزخرف ٣٢)

"Is it they who would portion out the Mercy of thy Lord? *" (43: 32) And

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولوا أَهَؤُلاَءِ مَنَّ اللهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾ (الانعام٥٣)

"Thus, We tried some of them by comparison with others, that they should say: "Is it these then that Allah has favored from amongst us…*" (6: 53)

Out of arrogance, the Qorayshi people said to the Messenger of Allahﷺ: "How can we sit (and listen to) you while such weak and poor people are your followers?" Thereupon Allah ﷻ revealed:

﴿ وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِين ﴾ (الانعام ٥٢)

"Send not away those who call on their Lord morning and evening, seeking His Face. In naught you are accountable for them, and in naught they are accountable for you, that you should turn them away, and thus be (one) of the unjust. * (6: 52) And

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾ (الكهف ٢٨)

"And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life…*" (18: 28)

Allah ﷻ relates to us the amazement of the unbelievers when they will not find those whom they considered as weak and poor during life as saying:

﴿ وَقَالُوا مَا لَنَا لاَ نَرَى رِجَالاً كُنَّا نَعُدُّهُم مِّنَ الأَشْرَارِ ﴾ (ص ٦٢)

"And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?" *" (38: 62)

The commentators of the Noble Koran say that the Qorayshi people refer here to Ammar, Bilal, Sohayb, and Al-Miqdad ﷺ.

Some people were debarred from contemplation [of the Message] out of ignorance, some others knew the truth about the Message, but they refused to confess it. Allah ﷻ says:

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللهِ عَلَى الْكَافِرِينَ ﴾ (البقرة ٨٩)

"…When there came to them that which they (should) have recognized. They refused to believe in it…*" (2: 89) And

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ (النمل ١٤)

"And they rejected those Signs in iniquity and arrogance…*" (27: 14)

This division of arrogance is near to the first, but it is not as grave. It is a rebellion against the commandments of Allah ﷻ and of showing modesty to the Messenger of Allah ﷺ.

The Third Division:

Treating people arrogantly by showing vain pride and disdain of others. Thus, one's soul rejects considering them as equal to oneself, obeying them or to treating them modestly. Although this division is less serious than the first and second, it is dangerous for two reasons.

The first reason is that arrogance, pride, a feeling of greatness, and superiority do not behoove to none but Allah ﷻ, the King and the Omnipotent. As to the weak and disabled servant, how would he be described with these Attributes! Thus, when the servant assumes arrogance, he usurps one of Allah's Attributes. A Hadith Qodsi refers to this saying:

"Greatness is My loincloth, haughtiness is My dress, he that assumes one of them I will cast him in Hellfire."

This means that such attributes are Allah's, and no creature is permitted to claim any of them. He that claims any of them has usurped one of His Attributes or Rights. It should be obvious that the difference between Nimrod and Pharaoh's usurpation is like the usurping of some slaves of the master and usurping the whole kingdom respectively.

What causes Arrogance?

Be informed that none assume arrogance but he that thinks highly of his soul, and one does not think highly of his soul except when he thinks that it has special characteristics. This could be attributed to worldly or religious reasons. The religious reasons are knowledge and practice. The worldly reasons are lineage, beauty, strength, wealth, and a multitude of supporters. These are seven reasons.

The First: Knowledge

How speedy does arrogance go to the scholars! A scholar may be deluded with his knowledge, hence he sees other people as ignorant, thinking highly of himself.

He may feel arrogant in the way that he likes that they should be the first to give him a greeting. If he greets anyone first and the other answered his greeting in a delightful way and better than his, he considers it to be a great favor that he has submitted to them, and they should give thanks to him and render a service to him for it.

People may usually do favors for him, but he may not do them for others; they may visit him, but he may not visit them. He may exploit those who mix with him; and if one falls short in his service, he may rebuke him as if he was his slave and as if the knowledge that he teaches them is not a duty on him. This arrogance is related to this worldly life. As to the arrogance related to the Hereafter, the scholar may think that he is better than others in the sight of Allah ﷻ, so he hopes for himself what he does not hope for them. Such a scholar is worthier to be called an ignorant one, than to be called a scholar, for true knowledge is that which helps the scholar to know his soul, his Lord, and the gravity of ending one's deeds with an evil deed.

If one argues what is wrong with some people who become more arrogant despite knowledge?

The answer is that there are two reasons for this:

The First Reason:

The scholar may occupy himself with what is called knowledge but it is not true knowledge. For, true knowledge is that which helps the scholar to know his soul, his Lord, and the gravity of meeting with Allah ﷻ and being screened by Him. This implants fear and awe in the scholar's heart. Allah ﷻ said:

﴿ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللهَ عَزِيزٌ غَفُورٌ ﴾ (فاطر ٢٨)

"...Truly, those who have knowledge among His servants fear Allah...*" (35: 28)

The Second Reason:

The servant may involve himself in knowledge with an evil soul and morals, because he neither disciplined his soul nor purified his heart before becoming involved in seeking knowledge, hence he remained ill mannered. Thus, when he acquires knowledge, any branch of knowledge, it is shaped according to the container that contains it (the heart). For he whose determination has been arrogance when he was ignorant surpassed the limits in ignorance upon acquiring knowledge because he has acquired an additional element for delusion. But when he had fear while he was ignorant, and then he acquired knowledge, he exceeds in fear, modesty, and humbleness upon acquiring knowledge. As generally, knowledge leads to arrogance if it is taken mistakenly. For this reason, Allah ﷻ said to his Prophet ﷺ:

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

"And lower your wing to who followed you of the believers. *" (26: 215) And

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"…Were you severe or harsh-hearted, they would have broken away from about you…*" (3: 159)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ ﴾(المائدة٥٤)

He ﷻ described His devotees as:

"…They are lowly with the believers, mighty against the unbelievers…*" (5: 54)

The Second: Knowledge and Worship

Knowledge and worship may not be free from feelings of pride or arrogance. They may not be free from attempts to milk the sympathy of the ascetics and worshippers. Arrogance may seep out of the hearts of those people to their limbs in regard to worldly and religious affairs. They may see that others feel bound to visit them and they expect others to serve them, show them reverence, mention their piety and scruples, and give them priority over other people. These worshippers see their acts of worship as being favors to other people.

As to religion, they may see others as ruined and themselves as rescued, while in fact they are the ruined ones in reality, even if they see it as otherwise.

حَدَّثَنَا الْقَعْنَبِيُّ عَنْ مَالِكٍ و حَدَّثَنَا مُوسَى بْنُ إِسْمَعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ سُهَيْلِ بْنِ أَبِـــي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا سَمِعْتَ وَقَالَ مُوسَى إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ . * أبو داود.

For this reason, the Messenger of Allah ﷺ said as narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "If you see a man saying: 'The people are ruined, (know that) he is the utterly ruined one.'"'

حَدَّثَـــنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَعْدٍ عَنْ زَيْـــدِ ابْـــنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ... حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ *

The Messenger of Allah ﷺ said this because the man who scorns other people is deluded by his own deeds, and feels safe from Allah's punishment. But it is evil to scorn others. The Messenger of Allah ﷺ said as narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "It is sufficient for a man to hold his Muslim brother in contempt."'

How great is the difference between him who loves his Muslim brother, respects him, and loves for him what he loves for his own soul!

People attain salvation through reverence and showing kindness to the creatures of Allah ﷻ, while such scholars [as described above] seek Allah's wrath through disliking and disrespecting them out of their arrogance. It would be better for them if they loved others in the way of Allah ﷻ for their

righteousness, so that Allah ﷻ would grant them ranks near theirs and vise versa.

The Third: Arrogance on account of Lineage

This reason includes those who feel arrogant due to their lineage, i.e. those that have noble origins and scorn others for not having the same, even if they are of a higher rank than theirs in knowledge and deeds. Some of them may behave haughtily thinking that other people are their servant and slaves, and they may therefore distance themselves from them. This type of arrogance has its effects in the body. Their tongues mention their honor too often. This is a vice that, none, even those among the prudent and righteous people, are able to abandon. Sometimes the effects may not appear in their behavior when the people are in good mood, but if one of them gets angry, it may be shown by their behavior. It was narrated that Abu-Zarr said: "I disputed with a man in the presence of the Prophetﷺ. (When I got angry) I said to the man: O son of a black woman.' At that, the Prophet ﷺ said: 'The matter has reached its climax! There is no excellence in the son of a white woman over that of a black one, except through piety.' Abu-Zarr said: "I put my cheek to the ground and said to the man: 'Tread on my cheek.'"

So look how did the Messenger of Allah ﷺ attracted the attention to that claim aroused through anger, he described it as ignorance and as a wrong deed. And look how Abu-Zarr repented and uprooted the arrogance from his soul by his disputant's feet, because he has been taught that pride is overpowered only by humility. It was narrated also that two men had disputed in the presence of the Messenger of Allah ﷺ and one of them had said: "I am so and so, son of so and so. Who are you then?" The Prophet ﷺ said: "Two people boasted about their lineage in the presence of Moses(AS). One

of them said: 'I am so and so.' He related [his lineage] until his ninth grandfather. At that Allah ﷻ revealed to Moses ﷺ: "Say to the one boasting about his lineage: 'The nine people you have counted are of the dwellers of Hellfire and you are their tenth.'"

I think this quotation from Imam Al-Ghazali is sufficient, and now let us read what Imam Al-Nawawi compiled in the same concern.

﴿ إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ
مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللهَ لاَ يُحِبُّ
الْفَرِحِينَ (٧٦) وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الآخِرَةَ وَلاَ تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا
وَأَحْسِن كَمَا أَحْسَنَ اللهُ إِلَيْكَ وَلاَ تَبْغِ الْفَسَادَ فِي الأَرْضِ إِنَّ اللهَ لاَ يُحِبُّ
الْمُفْسِدِينَ (٧٧) قَالَ إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ عِندِي أَوَ لَمْ يَعْلَمْ أَنَّ اللهَ قَدْ أَهْلَكَ مِن
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلاَ يُسْأَلُ عَن ذُنُوبِهِمُ
الْمُجْرِمُونَ (٧٨) فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا
الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ
(٨٠) فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللهِ
وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (٨١) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالأَمْسِ يَقُولُونَ
وَيْكَأَنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلاَ أَن مَّنَّ اللهُ عَلَيْنَا
لَخَسَفَ بِنَا وَيْكَأَنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ (٨٢) تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ
يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ (٨٣) ﴾(القصص ٧٦- ٨٣)

Allah ﷻ said:

"Verily, Qaroon (Korah) was of Moses' people, but he behaved arrogantly towards them. And We gave him of the

treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not be glad (with ungratefulness to Allah's Favors). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favors) * But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not those who spread mischief. * He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allah knows them well, so they will be punished without being called to account). *

So he went out before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qaroon (Korah) has been given? Verily! He is the owner of a great fortune." * But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient and steadfast." *

So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. * And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious

to us, He could have caused the earth to swallow us up (also)!"

Know you not that the disbelievers will never be successful. * That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious. *" (28 76-83) And

﴿ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً ﴾

(الإسراء ٣٧)

"And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. *" (17: 37) And

﴿ وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّ اللهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ (لقمان ١٨)

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. *" (31: 18)

٢٧٦- عَنْ عِيَاضِ بْنِ حِمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا، حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ * أَخْرَجَهُ مُسْلِمٌ.

The Messenger of Allah ﷺ said as

276. narrated by Iyadh ibn Himar ﷺ: 'Allah's Messenger ﷺ said: "Allah ﷻ has revealed to me that you (people) should be humble, so no one should wrong another, or boast to the other."' (Muslim)

٢٧٧- عَـنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَـالٍ، وَمَـا زَادَ اللّهُ عَبْداً بِعَفْوٍ إِلاَّ عِزّاً، وَمَا تَوَاضَعَ أَحَدٌ لِلّهِ إِلاَّ رَفَعَهُ اللهِ تَعَالَى * أَخْرَجَهُ مُسْلِمٌ.

277. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "Giving in charity does not reduce property, Allah increases the honor of him who forgives and no one will humble himself for Allah's sake except that Allah raises him up."' (Muslim)

٢٧٨- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ جَـرَّ ثَوْبَهُ خُيَلاَءَ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ رَسُولُ اللهِ ﷺ: (إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خُيَلاَءَ). رواه البخاري.

278. Abdullah ibn Omar, may Allah be pleased with them narrated that Allah's Messenger ﷺ said: "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of conceit (pride etc.). Abu-Bakr said ﷺ: "One side of my robe drops down unless I am very cautious about it." Allah's Messenger ﷺ said: "But you do not do that out of conceit (with a pride).'" (Bukhari)

٢٧٩- عَـنْ أَبـي هريـرة ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَي بِهَا أَكْثَرَ مِمَّا أَعْطَي وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَائِهِ فَيَقُولُ اللهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كما مَنَعْتَ فَضْلَ ما لَمْ تَعْمَلْ يَدَاكَ). رواه البخاري.

279. Narrated (Abu-Huraira ﷺ: 'The Prophet ﷺ said: "There are three types of people to whom Allah will neither speak to, nor look at on the Day of Resurrection. A man who takes an oath falsely that he has been offered for his goods more than what he was offered, a man who takes a false oath after Al Asr prayer in order to seize a Muslim's property, and a man who withholds his excess water. Allah will say to such a person: "Today I will withhold My Grace from you as you withheld the excess of what you had not created."' (Bukhari)

٢٨٠- عَـنْ عَـبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (بَيْنَما رَجُـلٌ يَجُرّ إِزَارَهُ مِنَ الخُيَلاَءِ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيامَةِ). رواه البخاري.

280. Narrated Ibn Omar may Allah be pleased with them : 'The Prophet ﷺ said: "While a man was walking, dragging his clothing with pride, he was made to be swallowed by the earth and he will go on sinking in it until the Day of Resurrection."' (Bukhari)

٢٨١- حَدَّثَـنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ عَنْ إِيَاسِ بْنِ سَـلَمَةَ بْـنِ الْأَكْوَعِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ * الترمذى.

281. Narrated Salama ibn Al–Akwa'a: "A man will keep on raising himself up until he will be written among the arrogant, then he will suffer what they will suffer." (At-Termizi)

٧١ ـ باب في حسن الخلق

Chapter(71)
About Good Character

Allah ﷻ said:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ (القلم ٤)

"And verily, you (O Muhammad!) are on an exalted standard of character. *" (68: 4) And

﴿ الَّذِيــنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134)

٢٨٢- حديث أَنَسٍ رضي الله عنه، قَالَ: خَدَمْتُ النَّبِيَّ ﷺ، عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أُفٍّ وَلاَ: لِمَ صَنَعْتَ وَلاَ: أَلاَّ صَنَعْتَ أخرجه البخاري.

The Messenger of Allah ﷺ said as:

282. Narrated Anas رضي الله عنه: 'I served the Prophet ﷺ for ten years, and he never said to me: "Ugh!" (a minor harsh word that denotes impatience) and he never criticized me by saying: "Why did you do so or why didn't you do so?"' (Bukhari)

٢٨٣- عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رضي الله عنه قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالإِثْمِ، فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ *أَخْرَجَهُ مُسْلِمٌ.

283. Narrated Al-Nawwas ibn Sama'an ﷺ: 'I asked Allah's Messenger ﷺ about righteousness and sin and he replied: "Righteousness is good character and sin is what revolves in your heart, and that you hate that people would know about." (Muslim)

٢٨٤- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ: لَمْ يَكُنِ النَّبِيّ ﷺ فاحِشًا وَلاَ مُتَفَحِّشًا، وكانَ يقُولُ: (إِنّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاقًا).رواه البخاري.

284. Narrated Abdullah ibn Amr may Allah be pleased with them!: 'The Prophet ﷺ never used bad language. He used to say: "The best amongst you are those who have the best manners and character."' (Bukhari)

٢٨٥- حَدَّثَــنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُــو سَــلَمَةَ عَــنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَاب عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

285. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "The most perfect believers are those having the finest characters. And the best of you are those who are best to their women."

٢٨٦- حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ حَدَّثَنِي سَــلَمَةُ بْنُ وَرْدَانَ اللَّيْثِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلاهَا وَهَذَا الْحَدِيثُ حَدِيثٌ حَسَنٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ * الترمذي.

286. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said: "He who ceased futile lying (while wrangling), a building will be built for him in the lowest ranks of Paradise; and he who left off wrangling while having right to it, a building will be built for him in the middle ranks of Paradise: and he that enhanced his manners, a building will be built for him in the highest ranks of Paradise."' (At-Termizi)

٢٨٧- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا مُبَارَكُ ابْنُ فَضَالَةَ حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ الْمُتَكَبِّرُونَ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ وَهَذَا أَصَحُّ وَالثَّرْثَارُ هُوَ الْكَثِيرُ الْكَلَامِ وَالْمُتَشَدِّقُ الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلَامِ وَيَبْذُو عَلَيْهِمْ *

287. Narrated Jaber: 'The Messenger of Allah ﷺ said: "Indeed, the nearest and the most beloved to me among you on the Day of Judgment are those having the best characters. And the farthest and the most disliked to me among you on the Day of Judgment are those who talk much, paying no attention to what they utter, and the arrogant."'

٧٢ ـ باب فى الحلم والأناة والرفق

Chapter(72)

About Perseverance, Forbearance, and Tolerance

﴿ الَّذِيـــنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134) And

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). *" (7: 199) And

﴿ وَلاَ تَسْتَوِي الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَـــدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ (٣٥) ﴾ (فصلت ٣٤ : ٣٥)

"The good deeds and the evil deeds cannot be equal. Repel (the evil deed) with one that is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily he, between him and you there was enmity, (will become) as though he was a close friend. * But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. *" (41: 34-35) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.* (42: 43)

٢٨٨- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ ﷺ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ ﷺ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ وَفِي الْبَاب عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

The Messenger of Allah ﷺ said as:

288. Narrated by A'isha: 'A group of the Jews entered to the Prophet ﷺ and said: "Al-Sam Alayka." (i.e. "May death befall you," instead of saying: "Al-Salam Alayka." (i.e. "May peace be upon you."). The Prophet ﷺ said: "And the same is for you." A'isha said" 'I said: "Wa Alaykom Al-Sam Wa Al-La'ana." (i.e. "May death and Allah's curse befall you."). Prophet ﷺ said: "O A'isha! Indeed, Allah loves leniency in all affairs." A'isha said: "Did you not hear what they have said?" He said: "And I said: 'And the same is for you."'

٢٨٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: (دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ). رواه البخاري.

289. Narrated Abu-Huraira ﷺ: 'A nomad stood up and started to pass urine in the mosque. The people caught him, but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said: "You have been

sent to make things easy and not to make them difficult.'" (Bukhari)

٢٩٠- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا). رواه البخاري.

290. Anas ibn Malek ﷺ: 'The Prophet ﷺ said: "Facilitate things for people (concerning religious matters), and do not make it hard for them, and give them good tidings and do not make them run away (from Islam by going to the extreme)." (Bukhari)

٢٩١- عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي قَالَ: (لاَ تَغْضَبْ). فَرَدَّدَ مِرَارًا، قَالَ: (لاَ تَغْضَبْ). رواه البخاري.

291. Narrated Abu-Huraira ﷺ: 'A man said to the Prophet ﷺ: "Advise me." The Prophet ﷺ said: "Do not get angry and furious." The man asked (the same) again and again, and each time, the Prophet ﷺ used to say: "Do not get angry and furious." (Bukhari)

٢٩٢- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا ما لَمْ يَكُنْ إِثْمًا، فَإِنْ كانَ إِثْمًا كانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ، فَيَنْتَقِمَ للهِ بِهَا. رواه البخاري.

292. Narrated A'isha: 'Whenever Allah's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful: but if it was sinful, he would not approach it. Allah's Messenger ﷺ never took revenge (on anybody) for his own sake, but only when Allah's Laws and bindings were outraged, in which case he would take revenge for Allah's sake." (Bukhari)

٢٩٣- وَعَـنْ شَـدَّادِ بْنِ أَوْسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللَّهَ كَتَبَ الإِحْسَـانَ عَلَـى كُـلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا القِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ * رَوَاهُ مُسْلِمٌ.

293. Narrated Shaddad ibn Aws ﷺ: 'Allah's Messenger ﷺ said: "Verily. Allah has prescribed proficiency in all things. Thus, if you kill[6], kill well; and when you slaughter an animal, do it in a good way; and anyone of you should sharpen his blade so that the animal may be spared the suffering of slaughtering."' (Muslim)

٢٩٤- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ أَبُو الأَشْعَثِ الصَّنْعَانِيُّ اسْمُهُ شَرَاحِيلُ بْنُ آدَةَ * الترمذى.

294. Narrated Shaddad ibn Aws: 'The Prophet ﷺ said: "Allah has prescribed doing good in everything. If you killed by way of retaliation, do this in the most perfect manner. If you slaughtered an animal, do this in the most perfect manner. And let one of you sharpen the knife and put the animal to rest."' (At-Termizi)

٢٩٥- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الأَوْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُخْـبِرُكُمْ بِمَـنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ *

[6] In case of retaliation.

295. Narrated Abdullah ibn Mas'oud: 'The Messenger of Allah w said: "Would I tell you about him that is unlawful to the Fire and to whom the Fire is unlawful for him? It is for every sociable, lenient, and tolerant one."' (At-Termizi)

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٧٣ ـ باب في العفو والإعراض عن الجاهلين

Chapter: (73)

About Pardoning People and Tolerating Them

Allah ﷻ said:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (الأعراف ١٩٩)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). *" (7: 199) And

﴿ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴾ (الحجر ٨٦)

"And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad!) their faults with gracious forgiveness. *" (15: 86) And

﴿ وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (النور ٢٢)

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the needy, and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love

that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful[7] *" (24: 22) And

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[7] Purifying the soul is one of the noble objectives of Islam. The story of Abu-Bakr ﷺ with Mistah, his relative who played a big role in slandering the 'Mother of the Believers' [a title given to all the Prophet's wives] and the daughter of Abo Bakr ﷺ. The story is contained in the Qur'anic chapter entitled ANoor (the Light). As an introduction to the 'The Process of Purifying the Soul ,' Sheikh Sa'eed Hawwa wrote the following:

Introduction

[Purifying the soul means purifying it from polytheism and its signs, and implanting At-Tawheed (Oneness of Allah) deeply in the heart; and to help it to mould in conformity with the Divine Attributes of Allah ﷻ, in absolute slavery to Allah ﷻ, through emulation of the Messenger of Alla'h ﷺ.

We shall not deal with each one o. them in detail, instead we will confine ourselves to the essential meanings.

As a preamble to the subject, we quote: 'Allah ﷻ says:

﴿ يَـا أَيُّهَـا الَّذِيـنَ آمَنُوا لاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَـاءِ وَالْمُنكَرِ وَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنكُم مِّنْ أَحَدٍ أَبَداً وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whomever He wills. And Allah is One Who hears and knows (all things). *" (24: 21)

The previous verse concludes the verses that speak about the fabricated slander against A'isha, the wife of the Prophet ﷺ and the Mother of the Believers. It follows the verses that give warnings to the people who spread lewdness among the believers and forbid the Muslims from following in Satan's footsteps. It occurs before the verse that says:

﴿ وَلاَ يَأْتَلِ أُوْلُو الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَن يَغْفِرَ اللهُ لَكُمْ وَاللهُ غَفُورٌ رَّحِيمٌ ﴾ (النور ٢٢)

"Let not those among you who are blessed with graces and wealth swear against helping their kinsmen, those in want, and those who have left their homes in Allah's cause. Let them forgive and pardon. Do you not wish that Allah should forgive you? For Allah is Forgiving, Most Merciful. *" (24: 22)

This asserts the following:

1. The barriers against purifying the soul are so strong that, but for Allah's grace and bounty, it would not occur. This entails great efforts to achieve this end, and one should invoke Allah ﷻ to help him in this regard. It is narrated that the Messenger of Allah ﷺ used to pray to Allah: "O Allah! Grant my soul piety and purify it. You are the best to purify the souls. You are its Creator and Sustainer."

2. Forgiving and pardoning those who have done wrong to us are among the means of purifying the soul, because verse number 22 talks about Mistah ibn Athathah, one of Ab u-Bakr's relatives, who played a major role in spreading the fabricated slander against A'isha.

Abu-Bakr رضي الله عنه, father of A'isha, used to help Mistah for the sake of Allah ﷻ, but the latter performed an ill deed in spreading that slander, so, Abu-Bakr stopped supporting him. When this verse was revealed advocating the Muslims not to do so, Abu-Bakr رضي الله عنه resumed his aid to Mistah. How excellent is Abo Bakr's status! And how supreme is the status purifying process!

3. Not to follow in Satan's footsteps is a means of purifying the soul. It is stated that Satan orders but lewdness and evil deeds, thus, the purifying process means shunning lewdness and evil deeds in addition to not following Satan's footsteps. Envy and arrogance are two of Satan's qualities, because he envied Adam and refused to prostrate before him.

4. Hating to spread lewdness among the believers directly or indirectly.

5. Withholding one's tongue from people's honor and giving up what causes harm except in case of an established testimony.

Thus, these are five issues we learn from one verse of the Noble Koran talking about purifying the soul. So, this subject is a fertile one.

We talked about some of them in the second chapter and mentioned that there is an interference between the ends, the means, and the effects. This includes them as parts in the purifying process. The following verses attest this fact:

First:

There are impurities related to the heart and impurities related to the soul caused by polytheism. Allah ﷻ says:

﴿ يَـا أَيُّهَـا الَّذِيـنَ آمَنُوا إِنَّمَا المُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُوا المَسْجِدَ الحَرَامَ بَعْدَ عَـامِهِمْ هَـذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِن فَضْلِه إِن شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴾ (التوبة ٢٨)

"...Truly pagans are unclean...*" (9: 28) And

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ ﴾ (إبراهيم ٢٦)

"And the parable of an evil word is that of any evil tree: it is torn up by the root from the surface of the earth, hence, it has no stability. *" (14: 26)

Thus, the tree of polytheism has numerous branches showing slavery to others besides Allah ﷻ, following errant ways, and adopting evil characteristics like arrogance, envy, and obeying false gods. So, the first requirement for purifying the soul is to purify the heart from polytheism in every form.

Second:

The heart is liable to suffer from various forms of darkness like hypocrisy, disbelief, debauchery, innovation, confusion, and instability, acts of disobedience and sin, etc. Thus, encompassing the heart in the Divine Light clears from it these forms of darkness, and hence, one sees clearly through that light. Allah ﷻ says:

﴿ هُـوَ الَّـذِي يُصَـلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً ﴾ (الأحزاب ٤٣)

"He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of darkness into light...*" (33: 43) And

﴿ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ (البقرة ٢٥٧)

"Allah is the protector of those who have faith. He leads them forth into light from the depths of darkness...*" (2: 257) And

﴿ قَدْ جَاءَكُم بَصَائِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴾ (الأنعام ١٠٤)

"Insights have come to you, from your Lord...*" (6: 104)

Allah ﷻ has described the hypocrites as saying:

﴿ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَّ يُبْصِرُونَ (١٧) صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ(١٨) ﴾ (البقرة ١٧-١٨)

"Their similitude is that of a man who kindled a fire. When it had lit all around him, Allah took away their light and left them in utter darkness. So they could not see. * (They are) deaf, dumb, and blind, they will not return (to the path). *" (2: 17-18)

He ﷻ has described the unbelievers saying:

﴿ وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩) أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُّورٍ (٤٠) ﴾(النور ٣٩: ٤٠)

"As to the unbelievers, their deeds are like a mirage in sandy deserts that the man parched with thirst mistakes for water, until he comes up to it, he finds it to be nothing, but he finds Allah (ever) with him, and Allah will pay him his account. And Allah is swift in taking account. * Or (their state) is like the depths of darkness in a deep vast ocean, overwhelmed with a great wave topped by a great wave, topped by (dark) clouds depths of darkness one above the other. If a man stretches out his hand, he can hardly see it! For anyone to whom Allah has not appointed light, there is no light. *" (24: 39-40)

Thus, deafness that prevents from one from hearing the truth and accepting it, blindness that prevents one from seeing the way to Allah ﷻ and following it, silence that prevents one from supporting the truth and proclaiming it are signs of the soul's and the heart's darkness. Thus, getting out from these portions of darkness is encompassed in the soul purifying process.

Third:

The human soul has numerous desires. Some are material and some others are immaterial. Some are lawful and some others are unlawful. Love of food and drink are from the material lusts, and love of revenge, authority, and domination are immaterial ones.

Some of these desires are lawful, if man adopts lawful means to satisfy, them like the sexual desire that is satisfied through marriage. Some others are originally unlawful, or become so if man adopts an unlawful method to satisfy them. Thus, purifying the soul from unlawful desires and the unlawful means of satisfying them, are also encompassed in the soul purifying process.

Fourth:

The soul and the heart become ill as bodies become ill. The soul is liable to be inflicted with diseases like arrogance, vanity, envy, and rancor, thus, purifying the soul from such diseases is included in the soul purifying process.

Fifth:

The soul is liable to be affected by the environment, temptation, concepts, and anxiety. As a response to this, it may follow in Satan's footsteps or the errant sects, Thus, giving up Satan's temptations and the doctrines of the misled sects are also included in the soul purifying process. Allah ﷻ says:

﴿ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الأَرْضِ حَلالاً طَيِّباً وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾ (البقرة ١٦٨)

And do not follow the footsteps of the Satan…*" (2: 168) And

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ (٧) ﴾ (الفاتحة ٦: ٧)

"Show us the straight way * The way of those on whom You have bestowed grace, with whom You are not angry, nor who are lost. *" (1: 6-7)

He who knows these five elements knows the best way of purifying the soul. He knows also that purifying the soul leads to its growth. For this reason, the first chapter is allocated to this subject where we have mentioned the eleven diseases from which the soul should be purified.

One of the contents of the purification process is to purify it from anything that contradicts the original nature of man. The original nature of man confesses only to At-Tawheed (Oneness of Allah ﷻ). Allah ﷻ says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴾ (الأعراف ١٧٢)

"When your Lord drew forth from the children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yes indeed! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful *" (7: 172)

This is the original nature of man whose manifest sign is the acceptance of Allah's Guidance with which all Messengers may the peace of Allah be upon them(were sent. Thus, the original nature of man means compelling the soul into slavery to Allah ﷻ, and that is a sign of knowing Him. It entails fearing Him, hoping for what is with Him, thanking Him, worshipping Him sincerely, being truthful with Him, being patient with whatever He inflicts one with, loving Him, discarding what detracts one from Him, and being steadfast in worshipping Him. In this way, man realizes assuredness and belief. This forms the second pillar of the pillars of purifying the soul. It is At-Tahaqqoq (Verification) the subject matter of the second chapter that contains twelve statuses.

After At-Tahaqqoq (Verification), we allocated a chapter for At-Takhalloq (Disciplining the Soul) in two articles, one for disciplining the soul in conformity with Allah's Attributes and the other for emulating the Messenger of Allah ﷺ. We considered this

as an important subject in understanding the soul purifying process. This is the third pillar of the process. To have a preamble of it we say:

To Allah ﷻ are the Highest Attributes and the Beautiful Names. Allah ﷻ created man and breathed in him of His Spirit. This means that Allah ﷻ has breathed in man a created spirit that He attributed to Himself, as a symbol of honoring that spirit. Through this blow man was created inclining to behave in the proper manner. In other words, Allah created in man qualities like that of Allah's, but they are not to be compared with them because there is nothing that resembles Allah ﷻ, as stated by the Noble Koran and the authentic Sonnah.

For this reason man was created with abilities to show mercy, to take revenge, to be arrogant, etc. as Allah ﷻ is able to (but taking into consideration that there is nothing that resembles Allah ﷻ). In this regard, man is required to commit himself to two requirements:

a) The first requirement is to forbid his soul to get close to the Divine Attributes as Greatness and Arrogance, for example, are Allah's alone.

The believing servant should not get close to them. The Messenger of Allah ﷺ says: "Allah ﷻ says: 'Haughtiness is My dress and Greatness is My loincloth. He that disputes with Me regarding them, I destroy him uncaring about him.'"

b) Man should check his soul as regards the names to which he should accustom it. Thus, mercy, generosity, benefaction, compassion, dignity, etc should be controlled in conformity with Allah's commandments. The person who searches to attain such characteristics should cling to what he knows. This is the very meaning of At-Takhalloq (Disciplining the Soul).

Purifying the soul is included in admitting slavery to Allah ﷻ. The highest of people in this regard are the Messengers, and at the peak of all them is their master, Muhammad, the last Prophet ﷺ.

Thus, absolute slavery lies in emulating him, as this is the real purification. Inheriting from the Prophet ﷺ means that we should adopt the commandments of the Book and Sunna earnestly, in action and utterance, and to follow strictly what he ﷺ explained to

us as regards trusting, showing humility, etc. This is the second meaning of At-Takhalloq (Disciplining the Soul).

As we have said, the subjects of purification are interrelated, but we are compelled to divide the subject to ease its understanding.

Now, it is hoped that the reader has gained a general idea about the subject matter of the three chapters. Before we start these chapters, we should attract attention to the fact that there have been many people who were misled, due to misunderstanding the purification process. Some of the quasi-instructed people of our age claim: "As purifying the soul is the final end of the acts of worship, but since we are well-mannered, thus, we are not required to perform these acts of worship."

Such are the ignorant ones, as the purification of the soul is a ceaseless process, so, it requires ceaseless feeding by the means that Allah ﷻ has imposed, because He is Well-Aware of all the souls because He is their Creator. Thus, whenever man falls short in acts of worship, the soul is lost. The statement of Allah ﷻ that we have shown attests to this. Allah ﷻ says:

﴿ يَــا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَن يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ وَلَوْلا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنكُم مِّنْ أَحَدٍ أَبَداً وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيم ﴾ (النور ٢١)

"...And were it not for the grace and mercy of Allah on you, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is the One Who hears and knows (all things). *" (24: 21)

We heard of one of the religious scholars who asked one of the politicians of our age: "Do you perform the prayer?" The man said: "There is no need for me to perform the prayer because my soul is a purified one." The scholar said: 'So, are you better than Muhammad ﷺ and his companions? They used to perform the prayer until they died. Thus, You have attained what others failed to attain!" The man withdrew his words and returned to Allah. We hope that his soul was taken away while in a state of belief.

Some of the so-called ascetics claim that when man reaches the heartly konwledge of Allah ﷻ he becomes exempted from the Divine commandments. When these people were mentioned before Al Jonayd, he said: 'Indeed, they have reached but into

﴿ الَّذِيـنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good. *" (3: 134) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah*(42: 43)

٢٩٦- عَنْ عائشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قالَتْ: لَمْ أَعقِلْ أَبَوَيَّ قَطّ إلاَّ وَهُما يَدِينَانِ الدِّينَ، ولَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إلاَّ يَأْتِينَا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي

Hellfire." Such people misunderstand the meaning of the following verse that says:
"...And serve your Lord until the hour that is certain comes unto you. *" (15: 99).
They did not realize that the Messenger of Allah ﷺ is the first addressee of this verse (commandment). He ﷺ remained worshipping his Lord until his soul was taken away. Thus, the word that is translated as "the hour that is certain," means death.
Had such people understood that the heartly knowledge is the starting point to committing to perform the commandments; they would have not made the end point the starting point. May Allah curse them.
Some sects of those who search for the concealed meanings misinterpreted the commandments under the pretext that they are "The Chosen People," hence they refused to accept these commandments. How such people can claim this when they have abandoned the ways to the legal means of purifying the soul and have misinterpreted the texts against the sound understanding, reason, and linguistic rules. They have gone astray on account of this.']

النَّهَارِ، بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ المُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ المَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ: إِن أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ المَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوائِبِ الْحَقِّ. فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لاِبْنِ الدَّغِنَةِ: مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذَلِكَ وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لأَبِي بَكْرٍ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، وَكَانَ يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ، فَقَالُوا: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا، فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاِسْتِعْلاَنَ. قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ

عَلِمْتَ الَّذِي عاقَدْتُ لَكَ عَلَيْه، فَإمَّا أَنْ تَقْتَصِرَ عَلَى ذلكَ، وَإمَّا أَنْ تُرْجِعَ إلَيَّ ذِمَّتِي، فَإنِّي لاَ أُحِبّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ في رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُــو بَكْرٍ: فَإنِّي أَرُدّ إلَيْكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ اللهِ عَزَّ وَجَلَّ، وَالنَّبِيّ ﷺ يَوْمَــئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيّ ﷺ لِلْمُسْلِمِينَ: (إنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ). وَهُمَا الحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ، وَرَجَعَ عامَّةُ مَنْ كانَ هَاجَرَ بِأَرْضِ الحَبَشَةِ إلَى المَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ المَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: (عَلَى رِسْلِكَ، فَإنِّي أَرْجُو أَنْ يُؤْذَنَ لِي). فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَــرْجُو ذلكَ بِأَبِي أَنْتَ قالَ: (نَعَمْ). فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كانَتَا عِنْدَهُ وَرَقَ السَمُرِ، وَهُوَ الخَبْطُ، أَرْبَعَةَ أَشْهُرٍ.

قَالَــتْ عائشَــةُ رَضِيَ اللهُ عَنْهَا: فَبَيْنَما نَحْنُ يَوْمًا جُلُوسٌ في بَيْتِ أَبِي بَكْرٍ رَضِــيَ اللهُ عَــنْهُ في نَحْرِ الظَّهِيرَةِ، قالَ قائلٌ لأَبِي بَكْرٍ: هذَا رَسُولُ اللهِ ﷺ مُتَقَنِّعًا، في سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللهِ ما جاءَ بِهِ في هذهِ السَّاعَةِ إلاَّ أَمْرٌ. قالَتْ: فَجَاءَ رَسُولُ اللهِ ﷺ فَاسْتَأْذَنَ، فَأُذِنَ لَــهُ فَدَخَلَ، فَقَالَ النَّبِيّ ﷺ لأَبِي بَكْرٍ: (أَخْرِجْ مَنْ عِنْدَكَ). فَقَالَ أَبُو بَكْرٍ: إنَّمَا هُمْ أَهْلُكَ، بِأَبِي أَنْتَ يَا رَسُولَ اللهِ، قالَ: (فَإنِّي قَدْ أُذِنَ لِي في الخُرُوجِ). فَقَالَ أَبُو بَكْرٍ: الصَّحْبَةَ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ قالَ رَسُولُ اللهِ ﷺ : (نَعَمْ) قالَ أَبُو بَكْرٍ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ إحْدَى رَاحِلَتَيَّ هَاتَيْنِ، قالَ رَسُولُ اللهِ ﷺ: (بِالثَّمَــنِ). قالَــتْ عائشَةُ: فَجَهَّزْنَاهُما أَحَثَّ الْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً في جِــرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذلكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ، قالَتْ ثُمَّ لَحِقَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ في جَبَلِ ثَوْرٍ، فَكَمَنَا فيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُما عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غُلاَمٌ شَابٌ، ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِما بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ

كَبَائِــتِ، فَــلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَــيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ، وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدِّيلِ وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ، هَادِيًا خِرِّيتًا، وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ، قَدْ غَمَــسَ حِلْفًــا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِــنَاهُ فَدَفَعَــا إِلَــيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَــيْهِمَا صُبْحَ ثَلاَثٍ، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَالدَّلِيلُ، فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

قَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، الْمُدْلِجِيُّ، رَضِيَ اللهُ عَنْهُ: جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ، يَجْعَلُونَ فِي رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ، دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، لِمَنْ قَتَلَهُ أَوْ أَسَــرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ، إِذْ أَقْبَلَ رَجُلٌ مِنْهُمْ، حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ: إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ، أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ، قَالَ سُرَاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا وَفُلاَنًا، انْطَلَقُوا بِأَعْيُنِنَا، ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكَمَةٍ، فَتَحْبِسَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْــتُ بِــزُجِّهِ الأَرْضَ، وَخَفَضْــتُ عَالِيَهُ، حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْــتُهَا تُقَــرِّبُ بِي، حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا، فَقُمْــتُ فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي، فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ فَاسْتَقْسَمْتُ بِهَا: أَضُــرُّهُمْ أَمْ لاَ، فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ

بِـــي حَـــتَّى إِذَا سَـــمِعْتُ قِرَاءَةَ رَسُولِ اللهِ ﷺ وَهُوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ، سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ، حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْـــتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الحَبْسِ عَنْهُمْ، أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللهِ ﷺ. فَقُلْتُ لَهُ: إِنَّ قَوْمَـــكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَـــيْهِمُ الـــزَّادَ وَالمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلاَنِي، إِلاَّ أَنْ قَالَ: (أَخْفِ عَنَّا). فَسَـــأَلْتُهُ أَنْ يَكْتُـــبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللهِ ﷺ.

فَلَقِـــيَ الزُّبَيْرَ رَضِيَ اللهُ عَنْهُ فِي رَكْبٍ مِنَ المُسْلِمِينَ، كَانُوا تُجَارًا قَافِلِينَ مِنَ الشَّـــأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ المُسْلِمُونَ بِالمَدِيـــنَةِ بِمَخْرَجِ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الحَرَّةِ، فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ، لِأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيَّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ الْعَرَبِ، هَذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ، فَثَارَ المُسْلِمُونَ إِلَى السِّلاَحِ، فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ، حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاثْنَيْنِ مِنْ شَهْرِ رَبِـــيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَـــاءَ مِنَ الأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّـــمْسُ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ

رَسُولَ اللهِ ﷺ عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْـــرَةَ لَيْلَةً، وَأَسَّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ، ثُـــمَّ رَكِـــبَ رَاحِلَـــتَهُ، فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ، لِسُهَيْلٍ وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: (هَذَا إِنْ شَاءَ اللهُ الْمَنْزِلُ). ثُمَّ دَعَا رَسُولُ اللهِ ﷺ الْغُلاَمَيْـــنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ: بَلْ نَهَبُهُ لَكَ يَا رَسُولَ اللهِ، فَأَبَى رَسُولُ اللهِ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّبِنَ: (هَذَا الْحِمَـــالُ لاَ حِمَالُ خَيْبَرْ، هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ: اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ، فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ). رواه البخاري.

The Messenger of Allah ﷺ said as:

296. Narrated by A'isha, the wife of the Prophet ﷺ: 'I never remembered my parents believing in any religion other than the true religion (the religion of Islam), and (I don't remember) a single day passing without our being visited by Allah's Messenger ﷺ in the morning and in the evening. When the Muslims were put to the test (i.e. troubled by the pagans), Abu-Bakr set out to migrate to the land of Ethiopia, and when he reached Bark Al-Ghimad, Ibn Al-Daghina, the chief of the tribe of Qara, met him and said: "O Abu-Bakr! Where are you going?" Abu-Bakr replied: "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Al-Daghina said: "O Abu-Bakr! A man like you should not leave his homeland, nor should he be driven out of it, because you help the destitute earn their living, you keep good relations with your kith and

kin, you help the weak, and the poor, entertain guests generously, and help people stricken by calamity. Therefore I am your protector. Go back and worship your Lord in your town."

So Abu-Bakr returned and Ibn AlDaghina accompanied him. In the evening Ibn Al-Daghina visited the nobles of Quraysh and said to them: "A man like Abu-Bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute earn their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously, and helps people stricken by calamity?" So the people of Quraysh could not refuse Ibn Al-Daghina's protection, and they said to him: "Let Abu-Bakr worship his Lord in his house. He can offer the prayer and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children."

Ibn Al-Daghinatold Abu-Bakr of all that. Abu-Bakr stayed in that state, worshipping his Lord in his house. He did not offer the prayer publicly, nor did he recite the Koran outside his house. Then a thought occurred to Abu-Bakr. It was to build a mosque in front of his house, and there he used to offer the prayer and recite the Koran. The women and children of the pagans began to gather around him in great numbers. They used to wonder at him and look at him. Abu-Bakr was a man given to weeping much, and he could not help weeping when reciting the Koran. This situation scared the nobles of the Qurayshi pagans, so they sent for Ibn Al-Daghina. When he came to them, they said: "We accepted your protection of Abu-Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers the prayer and recites the Koran publicly. We

are now afraid that he may influence our women and children unfavorably. So, prevent him from that. If he wants to confine the worship of his Lord to his house, he may do so; but if he insists on doing it openly, ask him to release you from the obligation of his protection. We dislike breaking our pact with you, but we deny Abu-Bakr the right to announce his act publicly."

Ibn Al-Daghina went to Abu-Bakr and said: "(O Abu-Bakr!) You know well what agreement I made on your behalf, now you should either abide by it, or release me from my obligation of protecting you, because I do not want the Arabs to hear that my people have dishonored a contract I made on behalf of another man." Abu-Bakr replied:" I release you from your agreement to protect me, and I am contented with the protection of Allah ﷻ."

At that time the Prophet ﷺ was in Mecca, and he said to the Muslims: "In a dream I have been shown the place of your migration, it is a land of date-palm trees between two mountains, the two stony tracts. So some people migrated to Madina, and most of those people who had previously migrated to the land of Ethiopia returned and went to Madina. Abu-Bakr also prepared to leave for Madina, but Allah's Messenger ﷺ told him to wait for a while, because he hoped that he would be allowed to migrate also. Abu-Bakr said: "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said: "Yes." So Abu-Bakr did not migrate for the sake of Allah's Messengerﷺ, in order to accompany him, and for four months he fed the two she-camels he possessed with the leaves of Al-Samoor tree that fell when they were struck by a stick.

A'isha added: 'One day, while we were sitting in Abu-Bakr's house at noon, someone said to Abu-Bakr: "There is

Allah's Messenger ﷺ with his head covered, coming at a time at that he has never visited us before." Abu-Bakr said: "May my parents be sacrificed for him. By Allah, he has not come at this hour, except for an emergent matter.' So Allah's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu-Bakr: "Tell everyone who is with you to go away." Abu-Bakr replied: "There are none but your family. May my father be sacrificed for you, O Allah's Messenger!" The Prophet ﷺ said: "I have been given permission to migrate." Abu-Bakr said: "Shall I accompany you? May my father be sacrificed for you, O Allah's Messenger!" Allah's Messenger ﷺ said: "Yes." Abu-Bakr said: "O Allah's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allah's Messenger ﷺ replied: "I will, but I should pay its price."

So, we prepared the baggage quickly and put some food for the journey in a leather bag for them. Asma'a, Abu-Bakr's daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it; and for that reason she was named Zat Al-Nitaqain (the owner of two belts). Then Allah's Messenger ﷺ and Abu-Bakr reached a cave on Mount Thawr and stayed there for three nights. Abdullah ibn Abu-Bakr who was an intelligent and wise young man, used to stay (with them) over night. He would leave them before daybreak, so in the morning he could be with the Quraysh, as if he had spent the night in Mecca. He would remember any plot [he heard being] made against them, and when it became dark he would (go and) inform them of it.

Amer ibn Fohayra, the freed slave of Abu-Bakr, used to bring the milking ewes (of his master, Abu-Bakr) to them a little while after nightfall, in order to rest the sheep there. So they always had fresh milk of their sheep at night, which they used to warm by throwing heated stones in. Amer ibn

Fohayra would then call the herd away while it was still dark (before daybreak). He did the same on each of those three nights.

Allah's Messenger ﷺ and Abu-Bakr hired a man from the tribe of Bano-Dayl as an expert guide, who was in an alliance with the family of Al-Ass ibn Wa'il Al-Sahmi, but he was on the religion of the infidels of Qoraysh. The Prophet ﷺ and Abu-Bakr trusted him and gave him their two camels and made him promise to bring the two camels to the cave of Mount Thawr in the morning after waiting three nights. And (when they set out) Amer ibn Fohayra and the guide went along with them and the guide led them along the seashore.

(The nephew of Soraqa ibn Joshom said that his father informed him that he heard) Soraqa ibn Josho'om saying: "The envoys of the heathens of Qoraysh came to us declaring that they had assigned a reward equal to their blood-money (i.e. 100 camels) for anyone who would kill or apprehend Allah's Messenger ﷺ and Abu-Bakr,. While I was sitting in one of the gatherings of my tribe, Bano Modlij, a man from there came to us and stood up while we were sitting, and said: "O Soraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Soraqa added: "I too realized that it must have been them." But I said: "No. It is not them, but you have seen so and so, so and so, and so and so whom we saw setting out." I stayed in the gathering for a while and then got up and left for my home, and ordered my slave girl to go and get my horse which was behind a hillock, and get it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it, and made it gallop.

When I approached them (Muhammad and Abu-Bakr), my horse stumbled and I fell off it. I got up, took hold of my quiver and took out the divining arrows and drew lots to decide whether I should harm them (the Prophet ﷺ and Abu-Bakr ﷺ) or not, and the result that not what I was hoping for. But I remounted my horse and galloped, giving no importance to the divining arrows. Then, I heard the recitation of the Koran by Allah's Messenger ﷺ, who was not looking around him while Abu-Bakr however was doing so often, and suddenly the forelegs of my horse sank into the ground up to its knees, and I fell off it again. I admonished it and it stood up, but it had great difficulty removing its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up into the sky like smoke.

I drew lots again with the divining arrows, and the result was again that which I was not hoping for. So I called to them to make them feel secure. They stopped, and I remounted my horse and approached them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger ﷺ (i.e. Islam) would become victorious. So I said to him: "Your people have assigned a reward equal to the blood-money for your head." And I told them all the plans that the people of Mecca had made concerning them. Then I offered them some food and supplies for their journey, but they refused to take anything and did not ask for anything. The Prophet ﷺ said: "Do not tell others about us." Then, I requested him to write for me a statement of security and peace. He ordered Amer ibn Fohayra to write it for me on a parchment, and then Allah's Messenger ﷺ proceeded on his way.

(Narrated Orwa ibn Al-Zobayr) Allah's Messenger ﷺ met Al-Zobayr with a caravan of Muslim merchants who were returning from Greater Syria. Al-Zobayr provided Allah's

Messenger ﷺ and Abu-Bakr ؓ with white clothes to wear. When the Muslims of Madina heard the news of the departure of Allah's Messenger from Mecca to Madina, they started going to the Harrah every morning. They would wait for him until the heat of the noon forced them to return. One day, after waiting for a long time, they returned home, and when they went to their houses a Jew climbed up onto the roof of one of the fortresses of his people to look for something, and he saw Allah's Messenger ﷺ and his companion dressed in white clothes emerging out of the desert's mirage. The Jew could not help shouting at the top of his voice: "O Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allah's Messenger ﷺ on the summit of Harrah.

The Prophet ﷺ turned with them to the right and alighted at the quarters of Bano Amr Awf ibn Awf, and this was on a Monday in the month of Rabee Awwal. Abu-Bakr stood up, receiving the people while Allah's Messenger ﷺ sat down and stayed silent. Some of the Ansar (the Supporters) who came and had not seen Allah's Messenger ﷺ before, began greeting Abu-Bakr, but when the sun fell on Allah's Messenger ﷺ and Abu-Bakr came forward and shaded him with his sheet, only then did the people came to know Allah's Messenger ﷺ.

Allah's Messenger ﷺ stayed with Bano Amr Awf ibn Awf for ten nights and established the mosque (mosque of Qoba'a) that was founded on piety. Allah's Messenger ﷺ offered the prayer in it and then mounted his camel and left, accompanied by the people until his camel knelt down at (the place of) of Allah's Messenger's mosque in Madina. Some Muslims used to offer prayers there in those days, and that place was also used as a yard for drying dates belonging to Sohayl and Sahl, two orphans who were under the guardianship of Asa'ad ibn Zorara. When his camel knelt down, Allah's Messenger ﷺ

said: “This place, if Allah ﷻ wills, will be our abiding place.” Allah's Messenger ﷺ then called the two boys and offered to buy that yard from them so that he might use it for a mosque. The two boys said: "No, but we will give it as a gift, O Allah's Messenger!” Allah's Messenger ﷺ refused to accept it as a gift and ultimately purchased it from them. Allah's Messenger ﷺ then built his mosque there. The Prophet ﷺ himself started carrying the clay bricks to build the mosque, and while doing so he was saying: “This load is better than the load of Khaybar, for it is more virtuous with Allah, purer, and more meritorious.” He was also saying: "O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on Al-Ansar (the Supporters) and the emigrants.”' (Bukhari)

٢٩٧- عَــنِ ابْــنِ مَسْعُودٍ ﷺ قالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ). رواه البخاري.

297. Narrated Ibn Mas'oud” ‘It is as if I am looking at the Prophet ﷺnow talking about one of the prophets whose people had beaten him and caused him to bleed, while he was cleaning the blood off his face saying: “O Allah! Forgive myP people, for they have no knowledge.” (Bukhari)

٢٩٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ). رواه البخاري.

باب فى احتمال الأذى

298. Narrated Abu-Huraira ﷺ: ‘Allah's Messenger ﷺ said: “The strong one is not the one who overcomes the people by his strength, but the strong one is the one who controls himself while in anger.”' (Bukhari)

٧٤ ـــ باب فى احتمال الأذى

Chapter(74)

About Bearing Harm

Allah ﷻ said:

﴿ الَّذِيــنَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ ﴾ (آل عمران ١٣٤)

"Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men, verily, Allah loves the ones who do good.*" (3: 134) And

﴿ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ ﴾ (الشوري ٤٣)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.*" (42: 43)

٢٩٩ – حَدَّثَــنَا شَــيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا الْجَعْدُ حَدَّثَنَا أَبُو رَجَــاءِ الْعُطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَنْ كَرِهَ مِنْ أَمِيرِهِ شَــيْئًا فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا فَمَاتَ عَلَيْهِ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً *

299. Narrated Ibn Abbas, may Allah be pleased with them: 'The Prophet ﷺ said: "Whoever disapproved something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Period of Ignorance (i.e. as a rebellious a sinner).'"

The other version of the Hadith says: "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Period of Ignorance (as rebellious sinners).'" (Bukhari)

* * *

٧٥ ـ باب في الغضب إذا انتهكت حرمات الشرع

Chapter(75)

About being Jealous when the Allah's Prohibitions are Violated

﴿ ذَلِـكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الأَنْعَامُ إِلاَّ مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ (الحج ٣٠)

Allah ﷻ said:

"Thus, these prescribed rituals of Al Hajj are an obligation that mankind owes to Allah, and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle have been made lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech (false statements). *" (22: 30) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾ (محمد ٧)

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.*" (47: 7)

٣٠٠- عَـنْ أَبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ. أَنَّ رَجُلًا قَالَ: وَاللهِ يَا رَسُولَ اللهِ، إِنِّي لأَتَأَخَّرُ عَنْ صَلاَةِ الْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ

الله ﷺ في مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: (إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَـلَّى بِالـنَّاسِ فَلْيَـتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ). رواه البخاري.

300. Narrated Abu-Mas'oud ﷺ: 'A man came and said: "O Allah's Messenger! By Allah, I keep away from the Morning Prayer only because so and so prolongs the prayer when he leads us."' (The narrator said:) 'I never saw Allah's Messenger ﷺ more furious in giving advice than he was at that time. The Messenger of Allah ﷺ then said: "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in the prayer should perform it moderately for there could be among the people those who are weak, old, and those who would be in a state that requires urgent relief." (Bukhari)

٣٠١- حديـث عَائِشَةَ رضي الله عنها، قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ، مِنْ سَفَرٍ، وَقَـدْ سَتَرْتُ بِقِرَامٍ لِي، عَلَى سَهْوَةٍ لِي، فِيهَا تَمَاثِيلُ فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ، هَتَكَهُ، وَقَالَ: أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِين يُضَاهُونَ بِخَلْقِ اللهِ ، قَالَتْ: فَجَعَلْنَاهُ وِسَادَةً أَوْ وِسَادَتَيْنِ أخرجه البخاري.

301. Narrated A'isha may Allah be pleased with her: 'Allah's Messenger ﷺ returned from a journey and I had placed a curtain of mine with some images (or pictures etc.) on it over (the door of) a chamber of mine. When Allah's Messenger ﷺ saw it he tore it down and said: "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (the curtain) into one or two cushions."' (Bukhari)

٣٠٢- حَدَّثَـنَا قُتَيْـبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّـهِ ﷺ فَقَالُوا مَنْ يَجْتَرِئُ عَلَيْهِ إِلا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِـيهِمُ الضَّـعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا قَالَ وَفِي الْبَابِ عَنْ مَسْعُودِ ابْنِ الْعَجْمَاءِ وَابْنِ عُمَرَ وَجَابِرٍ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَيُقَالُ مَسْعُودُ بْنُ الأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ * الترمذي.

302. Narrated A'isha: 'The Quraysh became worried about a woman of Bano Makhzoom who stole. They said: "Who can intercede for her with the Messenger of Allahﷺ?" It was said'' "No body but Osama ibn Zayd, the beloved one to the Messenger of Allahﷺ." Osama talked to the Messenger of Allahﷺ. The Messenger of Allah ﷺ said: "Do you intercede to prevent a prescribed penalty of Allah?" He then delivered a sermon where he said: "Naught ruined those before you except that if a dignitary among them committed theft, they used to leave him unharmed and if a weak person among them committed theft, they used to affect the prescribed penalty on him. And by Allah, had Fatema, the daughter of Muhammad committed theft, I would cut off her hand."' (At-Termizi)

٣٠٣- عَـنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ: رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ، حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: (إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ، وَلَكِنْ

عَــنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ). ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: (أَوْ يَفْعَلُ هكَذَا). رواه البخاري.

303. Narrated Anas ibn Malek ﷺ: 'The Prophet ﷺ saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked it and the sign of disgust was apparent on his face. So he got up and scraped it off with his hand and said: "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and Qibla. So, none of you should spit in the direction of the Qibla, but one can spit to the left or under his foot." The Prophet ﷺ then took the edge of his garment, spat in it, folded it, and said: "Or you can do like this."' (Bukhari)

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٧٦ ــ باب في أمر ولاة الأمور

Chapter(76)

About the People in Authority

The Muslim rulers should treat their subjects kindly. They should search sincerely for what benefits them, and they should not cheat them or overlook their needs.

The Muslim ruler should show mercy and kindness to his subjects, emulating the Messenger f Allah ﷺ, the rightly guided caliphs, and the true Muslim rulers.

﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (الشعراء ٢١٥)

Allah ﷻ said:

"And be kind and humble to the believers who follow you. *" (26: 215) And

﴿ إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النحل ٩٠)

"Verily, Allah enjoins (on you to judge with) justice and worshipping none but Allah (Alone - Islamic Monotheism), and that you should be patient in performing your duties to Allah, totally for Allah's sake and in accordance with Sunna (the legal ways) of the Prophet, and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g. wealth, visits, looking after them, or any other kind of help), and forbids insolence (all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, telling lies, giving false testimonies, killing without legal cause), and what is unjust, and transgression. He admonishes you that you may take heed. *" (16: 90)

٣٠٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). رواه البخاري.

The Messenger of Allah ﷺ said as:

304. Narrated by Ibn Omar: 'I heard Allah's Messenger ﷺ saying: "All of you are guardians and responsible for your wards and the things under your care. The imam (i.e. ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's

belongings and is responsible for them."' I thought that ibn Omar said: "'I think the Prophet ﷺ also said: "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."'" (Bukhari)

٣٠٥- عَـنْ مَعْقِـلِ بْنَ يَسَارٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَا مِنْ عَـبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الجَنَّةَ * مُتَفَقٌ عَلَيْهِ.

305. Narrated Ma'aqil ibn Yasar ﷺ: 'I heard Allah's Messenger ﷺ saying: "Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise."' (Agreed upon)

٣٠٦- عَـنْ أَبِـي هُرَيْـرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَتْ بَنُو إِسْـرَائِيلَ تَسُوسُـهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَـيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ). قَالُوا: فَمَا تَأْمُرُنَا قَالَ: (فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ). رواه البخاري.

306. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The Children of Israel used to be ruled and guided by prophets. Whenever a prophet died, another would take his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked: "O Allah's Messenger! What do you order us (to do)?" He said: "Obey the one who will be given the pledge first. Fulfill their (i.e. the caliphs') rights, for Allah will ask them about (any shortcomings) in ruling those whom Allah has put under their guardianship."' (Bukhari)

٣٠٧- عَــنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَانَا النَّبِيَّ صلى الله عليه وسلم فَبَايَعْنَاهُ، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَــطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ. رواه البخاري.

307. Narrated Jonada ibn Abu-Omayya: 'We visited Obada ibn Al-Samet ﷺ when he was sick and said: "May Allah make you good and healthy. Would you tell us a Hadith that you heard from the Prophet ﷺ and by which Allah may make you benefit?" He said: "The Prophet ﷺ summoned us and we gave him the pledge for Islam, and among the conditions on which he took the pledge from us, was that we were to listen to and obey (the orders of a Muslim ruler) at the time when we were busy and at the time when we were tired, and in our difficult times and at our ease, and to be obedient to the ruler and give him his right, even if he did not give us our rights, and not to fight against him unless we could see him committing an open act of disbelief for which we had a proof with us from Allah."' (Bukhari)

٣٠٨-حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ حَدَّثَنِي ابْنُ أَبِــي مَــرْيَمَ أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ أَخْبَرَهُ قَالَ دَخَلْتُ عَلَــى مُعَاوِيَــةَ فَقَالَ مَا أَنْعَمَنَا بِكَ أَبَا فُلَانٍ وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ حَدِيثًا سَــمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْــرِ الْمُسْــلِمِينَ فَاحْتَجَــبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ قَالَ فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ * أبو داود.

308. Abul-Qasem ibn Mokhaymara told him that Abu-Maryam Al-Ozdi said to him: 'I entered on Mu'aweya and said: "May Allah mend your affairs! I am going to tell you a Hadith I heard from the Messenger of Allahﷺ." He ﷺ said:

"He that Allah has given him authority over the Muslims, then he screened himself from their requirements, Allah ﷻ will screen Himself from his requirements." Upon hearing this, Mu'aweya appointed an official to decide people's requirements.' (Abu-Dawood)

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٧٧ ــ باب فى الإمام العادل

Chapter(77)

About the Just Ruler

﴿ إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النحل ٩٠)

Allah ﷻ said:

"Verily, Allah enjoins (on you to judge with) justice and worshipping none but Allah (Alone - Islamic Monotheism), and that you should be patient in performing your duties to Allah, totally for Allah's sake and in accordance with Sunna (the legal ways) of the Prophet, and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visits, looking after them, or any other kind of help), and forbids insolence (all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, telling lies, giving false testimonies, killing without legal cause), and what is unjust, and transgression. He admonishes you, that you may take heed. *" (16: 90) And

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ ﴾ (الحجرات ٩)

"And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that outrages until he complies with the Command of Allah. Then if he complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. *" (49: 9)

٣٠٩- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: الإِمَامُ الْعَادِلُ وَشَابٌ نَشَأَ فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي اللهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللهَ وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ." البخاري.

The Messenger of Allah ﷺ said as:

309. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah will give shade to seven people on the Day when there will be no shade but His. (These seven persons are) A just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah ﷻ alone sincerely from his childhood), a man whose heart is attached to the mosque (i.e. who offers the five compulsory congregational prayers (in the mosque), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the seduction of a charming woman of noble birth and says: "I am afraid of Allah," a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and a person who remembers Allah in seclusion and his eyes become flooded with tears."'

٧٨ ــ باب فى وجوب طاعة أولى الأمر فى غير معصية

Chapter (78)

About the Obligation of Obeying the Rulers in Justice

[Obedience to the Muslim ruler is mandatory on Muslim subjects as long as he implements and adheres to Allah's Law. This is obvious from the verse mentioned below from the Qur'anic chapter number 4: 59. We see that the imperative verb (Obey) is repeated twice, one is related to Allah's commandments and the second is related to the Messenger of Allah's commandments, i.e. his Sunna. It is unanimously agreed upon that these two Sources never contradict.

When the verse mentions 'obedience to the people in authority', it omits the imperative verb (Obey). This means that there is no obedience if the ruler's order contradicts the Law of Allah ﷻ as presented in the Noble Koran and Sunna.

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ زُبَيْدٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ * أحمد.

The Messenger of Allah ﷺ said as:

Narrated by Ali: 'The Prophet ﷺ said: "There should not be obedience to a creature if it comprises an act of disobedience to Allah ﷻ."'

The first words of Abu-Bakr ؓ [on his appointment as the caliph] were: "Obey me as long as I obey Allah ﷻ. If I disobey Allah ﷻ, I am not entitled to your obedience."

Omar ibn Al-Khattab asked the Muslims to correct his conduct if he deviated (may Allah forbid). One of the Muslims said: "Were we to find a defect in your behavior, we would correct it with our swords." At that he said: "Praise be to Allah that there is one to correct our behavior with swords."

Now, let us read what Imam Al-Nawawi compiled in the same concern.]

Allah ﷻ said:

﴿ يَـــا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً ﴾ (النساء ٥٩)

"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (peace be upon him), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. *" 4: 59

٣١٠ – عَن ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (السَّمْعُ وَالطَّاعَةُ حَقٌّ ما لَمْ يُؤْمَرْ بِالْمَعْصِيةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ).
رواه البخاري.

The Messenger of Allah ﷺ said as:

310. Narrated by Ibn Omar may Allah be pleased with them: 'The Prophet ﷺ said: "It is obligatory for one to listen to and obey (a Muslim ruler's orders), unless these orders involve an act of disobedience (to Allah); but if an act of

disobedience (to Allah) is imposed, one should not listen to or obey it.''' (Bukhari)

٣١١- حديث ابن مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: سَتَكُونُ أَثَرَةٌ وَأُمُورٌ تُنْكِرُونَهَا قَالُوا: يَا رَسُولَ اللهِ فَمَا تَأْمُرُنَا قَالَ: تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ * أخرجه البخاري.

311. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ said: "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked: "O Allah's Messenger! What do you order us to do (in this case)?" He said: "(I order you) to give the rights that are due on you and to ask your rights from Allah ﷻ."'' (Bukhari)

٣١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: (نَحْنُ الآخِرُونَ السَّابِقُونَ). وَيَقُولُ: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ). رواه البخاري.

312. Abu-Huraira ﷺ narrated that he heard Allah's Messenger ﷺ saying: "We are the last but will be the foremost (to enter Paradise)." The Prophet ﷺ added: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the Muslim chief, obeys me, and he who disobeys the Muslim chief, disobeys me. The imam (the ruler) is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the imam (the ruler) orders people to be dutiful to Allah and fear Him and rules justly, then, he will be rewarded for that, and if he does the opposite, he will be responsible for that." (Bukhari)

٧٩ ــ باب فى النهى عن سؤال الإمارة

Chapter (79)

About the Forbiddance of Asking for a Ruling Position

Allah ﷻ said:

﴿ تِلْـكَ الـدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴾ (القصص ٨٣)

"That home of the Hereafter (Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious. *" (28: 83)

٣١٣- عَنْ عَبْدِ الرَّحْمنِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيّ ﷺ: (يَا عَبْدَ الرَّحْمن بْن سَمُرَةَ، لاَ تَسْأَلِ الإمارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ). رواه البخاري.

313. Narrated Abdul-Rahman ibn Samora: "The Prophet ﷺ said: "O Abdul-Rahman ibn Samora! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah). And whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and expiate for your oath."' (Bukhari)

٣١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ). رواه البخاري.

314. Narrated Abu-Hurairamay Allah be pleased with them 'The Prophet ﷺ said: "You will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaner it is!"' (Bukhari)

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٨٠ ـ باب في حث السلطان على اتخاذ وزير صالح

Chapter(80)

About Urging the Muslim Ruler to have Righteous Helpers (Ministers)

Allah ﷻ said:

﴿ الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ ﴾ (الزخرف ٦٧)

"The friends on that Day will be foes one to another except the pious. *" (43: 67)

٣١٥- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَا اسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ وَالمَعْصُومُ مَنْ عَصَمَ اللهُ). رواه البخاري.

The Messenger of Allah ﷺ said as:

315. Abu-Sa'eed Al-Khudri ؓ narrated that the Prophet ﷺ said: "No caliph is appointed but has two groups of advisors; one group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and Al–Masoom (the sinless or the saved or the protected) is the one whom Allah protects." (Bukhari)

(١) كتاب الأدب

Book Of Good Mannners

(٨١) باب فى الحياء وفضله والحث على التخلق به

Chapter (81)
About Superiority of Modesty

٣١٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ مرَّ عَلَى رَجُلٍ مِنَ الأَنْصَـــارِ، وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: (دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ) رواه البخاري.

316. Narrated Ibn Omar: may Allah be pleased with them 'Once Allah's Messenger ﷺ passed by an Ansari (man) who was admonishing his brother regarding modesty. At that, Allah's Messenger ﷺ said: "Leave him as shyness is a part of faith."' (Bukhari)

٣١٧- عَنْ عِمْرَانَ بْن حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيَّ ﷺ: (الحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ). رواه البخاري.

317. Narrated 'Imran ibn Hosayn ﷺ: 'The Prophet ﷺ said: "Modesty does not bring anything except good."' (Bukhari)

٣١٨- عَـــنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالحَيَاءُ شُعْبَةٌ مِن الإِيمَانِ) رواه البخاري.

318. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Faith (Belief) consists of more than sixty sub-divisions or branches (parts). And modesty (This term Haya'a covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honor, etc.) is a part of faith."' (Bukhari)

٨٢ ــ باب فى حفظ السر

Chapter(82)

About Revealing Confidences

Allah ﷻ said:

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً ﴾ (الإسراء ٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned about. " (17: 34)

٣١٩- عَـنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ شَرَّ النَّاسِ عِـنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا * أَخْرَجَهُ مُسْلِمٌ.

The Messenger of Allah ﷺ said as:

319. Narrated by Abu-Sa'eed Al-Khudri Allah's Messenger ﷺ said: "The worst of people in position before Allah on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then he spreads her secrets." (Muslim)

٣٢٠- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ رَضِيَ اللهُ عَنْهَا مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ قَدْ شَهِدَ بَدْرًا، تُوُفِّيَ بِالْمَدِيْنَةِ، قَالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَـيْهِ حَفْصَـةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْـرِي، فَلَبِثْـتُ لَيَالِيَ، فَقَالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هذَا. قَالَ عُمَرُ:

فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجَعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ، إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبِلْتُ

320. Narrated Abdullah ibn Omar: ‘Omar ibn Al-Khattab said: "When (my daughter) Hafsa ibnt Omar lost her husband Khonays ibn Hozafa Al-Sahmi, who was one of the companions of Allah's Messenger ﷺ who had fought in the battle of Badr and had died in Madina, I met Othman ibn Affan and offered her to him in marriage saying: 'If you wish, I will marry Hafsa bint Omar to you,' At that, he said: 'I will think it over.' I waited for a few days and then he said to me: 'I am of the opinion that I shall not marry at present.' Then I met Abu-Bakr and said: 'If you wish, I will marry you to Hafsa bint Omar.' Abu-Bakr kept silent and did not give me any reply. I became angrier with him than I was with Othman. Some days later, Allah's Messenger ﷺ asked for her hand in marriage and I married her to him. Later on Abu-Bakr met me and said: ‘Perhaps you were angry with me when you offered me Hafsa in marriage and I gave no reply to you?' I said: 'Yes.' Abu-Bakr said: 'Nothing prevented me from accepting your offer except that I learnt that Allah's Messenger ﷺ had referred to the issue of Hafsa and I did not want to disclose the secret of Allah's Messenger ﷺ, but had he (the Prophet ﷺ) given her up I would surely have accepted her."’ (Bukhari)

٣٢١- حديث عَائِشَةَ ، وَفَاطِمَةَ عَلَيْهَا السَّلاَمُ عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا، أَزْوَاجَ النَّبِيِّ ﷺ، عِنْدَهُ جَمِيعًا لَمْ تُغَادَرْ مِنَّا وَاحِدَةٌ فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلاَمُ تَمْشِي، لاَ، وَاللهِ مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللهِ ﷺ فَلَمَّا رَآهَا رَحَّبَ قَالَ: مَرْحَبًا بِابْنَتِي ، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ، فَإِذَا هِيَ تَضْحَكُ فَقُلْتُ لَهَا، أَنَا مِنْ بَيْنِ نِسَائِهِ: خَصَّكِ رَسُولُ اللهِ ﷺ، بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ، سَأَلْتُهَا: عَمَّا سَارَّكِ قَالَتْ: مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللهِ ﷺ سِرَّهُ فَلَمَّا تُوُفِّيَ قُلْتُ لَهَا: عَزَمْتُ عَلَيْكِ، بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ، لَمَّا أَخْبَرْتِنِي قَالَتْ: أَمَّا الآنَ، فَنَعَمْ فَأَخْبَرَتْنِي، قَالَتْ: أَمَّا حِينَ سَارَّنِي فِي الأَمْرِ الأَوَّلِ، فَإِنَّهُ أَخْبَرَنِي: أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ قَدْ عَارَضَنِي بِهِ، الْعَامَ، مَرَّتَيْنِ، وَلاَ أَرَى الأَجَلَ إِلاَّ قَدِ اقْتَرَبَ، فَاتَّقِي اللهَ وَاصْبِرِي، فَإِنِّي نِعْمَ السَّلَفُ أَنَا لَكِ قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ، قَالَ: يَا فَاطِمَةُ أَلاَ تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هذِهِ الأُمَّةِ أخرجه البخاري.

.321. Narrated A'isha, may Allah be pleased with her, the Mother of the Believers: "We, the wives of the Prophet ﷺ, were all sitting with the Prophet ﷺ and none of us had left when Fatema came walking, and by Allah, her gait was very similar to that of Allah's Messenger ﷺ. When he saw her, he bid welcome to her, saying: "Welcome, my daughter!" Then he made her sit on his right or his left, and confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for a second time, and she started laughing. Only I from among the Prophet's wives said to her: "(O Fatema) Allah's Messenger ﷺ selected you from among us for the confidential talk and still

you weep?" When Allah's Messenger ﷺ got up (and went away), I asked her: "What did he confide to you?" She said: "I couldn't disclose a secret of Allah's Messenger ﷺ." After his death, I asked her: "I beseech you earnestly by what right I have on you, to tell me (that confidential talk) which the Prophet ﷺ had with you." She said: "As you ask me now, yes, (I will tell you)." She told me, saying" "When he talked to me secretly the first time, he said that Gabriel used to review the Koran with him once every year. He added: 'But this year he reviewed it with me twice and therefore I think that the time of my death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).'" Fatema added: "So I wept as you (A'isha) saw. And when, the Prophet ﷺ saw me in that sorrowful state, he confided the second secret to me, saying: 'O Fatema! Will you not be pleased that you will be the chief of all the believing women (or chief of the women of this nation i.e. my followers.).'"" (Bukhari)

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٨٣ ــ باب في الوفاء بالعهد وإنجاز الوعد

Chapter(83)

About the Fulfillment of One's Promises

Allah ﷻ said:

﴿ وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً ﴾ (الإسراء ٣٤)

"And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant, will be questioned about. *" (17: 34) And

﴿ وَأَوْفُوا بِعَهْدِ اللهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللهَ عَلَيْكُمْ كَفِيلاً إِنَّ اللهَ يَعْلَمُ مَا تَفْعَلُون ﴾ (النحل ٩١)

"And fulfill the Covenant of Allah when you have pledged, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verily! Allah knows what you do. *" (16: 91) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللهَ يَحْكُمُ مَا يُرِيدُ ﴾ (المائدة ١)

"O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except what will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or Omra (pilgrimage or lesser pilgrimage). Verily, Allah commands that which He wills. *" (5: 1) And

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِندَ اللهِ أَن تَقُولُوا مَا لاَ تَفْعَلُونَ(٣) ﴾ (الصف ٢: ٣)

"O you who believe! Why do you say what you do not do? * Most hateful it is with Allah that you say what you do not do. *" (61: 2-3)

٣٢٢- عَـنْ أَبِـي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ المُنَافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ). رواه البخاري.

The Messenger of Allah ﷺ said as:

322. Narrated by Abu-Huraira ﷺ: 'The Prophet ﷺ said: "The signs of a hypocrite are three, whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise) and if you trust him, he proves to be dishonest. (If

you keep something as a trust with him, he will not return it.)"' (Bukhari)

٣٢٣- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ). رواه البخاري.

323. Narrated Abdullah ibn Amr: 'The Prophet ﷺ said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy, unless he gives it up. Whenever he is entrusted, he betrays (proves dishonest); whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner."' (Bukhari)

٣٢٤- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هكَذَا وَهكَذَا). فَلَمْ يَجِئ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ، أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَثَى لِي حَثْيَةً، وَقَالَ: عُدَّهَا فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ وَقَالَ: خُذْ مِثْلَيْهَا. رواه البخاري.

324. Narrated Jaber ibn Abdullah: 'Once the Prophet ﷺ said (to me): "If the money from Bahrain comes, I will give you such and such an amount." The Prophet ﷺ had breathed his last before the money from Bahrain came. When the money of Bahrain arrived, Abu-Bakr announced: "Whoever was promised [anything] by the Prophet ﷺ should come to

us." I went to Abu-Bakr and said: "The Prophet ﷺ promised to give me such and such an amount." Abu-Bakr gave me a handful of coins and asked me to count them. When I counted them, they were five hundred in number. Abu-Bakr ﷺ then said: "Take twice the amount you have taken (besides)." (Bukhari)

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٨٤ ـ باب فى المحافظة على ما اعتاده من الخير

Chapter(84)

About Continuing to do Good Deeds One has become Accustomed to Doing

Allah ﷻ said:

﴿ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللهِ إِنَّ اللهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ﴾ (الرعد ١١)

"For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector. *" (13: 11) And

﴿ وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴾ (النحل ٩٢)

"And be not like the one who undoes the thread that she has spun after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this (i.e. who obeys Allah and fulfills Allah's Covenant and who disobeys Allah and breaks Allah's Covenant). And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ (a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world). *" (16: 92) And

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ
يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ
مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ١٦)

"Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Koran), and what has been revealed of the truth, lest they become as those who received the Scripture (the Torah) and Al Injeel before (the Jews and the Christians), and the term was prolonged for them and so their hearts became hardened? And many of them were rebellious. *" (57: 16) And

﴿ ثُمَّ قَفَّيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الإِنْجِيلَ وَجَعَلْنَا
فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ
ابْتِغَاءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ (الحديد ٢٧)

"Then, We sent after them Our Messengers, and We sent Jesus - son of Mary, and gave him Al Injeel. And We ordained in the hearts of those who followed him compassion and mercy. But the celibacy that they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are rebellious. *" (57: 27)

The Messenger of Allah ﷺ as said:

٣٢٥- عَــنْ عَــبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُــولُ اللهِ ﷺ: (يَــا عَبْدَ اللهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ). رواه البخاري.

325. Narrated by Abdullah ibn Amr ibn Al-Ass, may Allah be pleased with them : 'Allah's Messenger ﷺ said to me: "O Abdullah! Do not be like so and so who used to offer the night prayer and then stopped performing it."' (Bukhari)

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٨٥ ــ باب في استحباب طيب الكلام وطلاقة الوجه

Chapter(85)

About Speaking Kind Words and Smiling at Others

Allah ﷻ said:

﴿ لاَ تَمُــدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴾ (الحجر ٨٨)

"Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers). *" (15: 88) And

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴾ (آل عمران ١٥٩)

"And due to the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from around you, so pass over (their faults), and ask (Allah's) Forgiveness for them, and consult with them in affairs. Then when you have taken a decision, put your trust in Allah, certainly Allah loves those who put their trust (in Him). *" (3: 159)

٣٢٦- عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ فَجَاءَهُ رَجُلاَنِ، أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِ ﷺ: (أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مَالاً فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ). رواه البخاري.

326. Narrated Uday ibn Hatem ﷺ: 'While I was sitting with Allah's Messenger ﷺ two people came to him, one of them complained about his poverty and the other complained

about the prevalence of robberies. Allah's Messenger ﷺ said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Mecca (from Madina) without any guard. And regarding poverty, The Hour (the Day of Judgment) will not be established until one of you wanders about with an object to give in charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allah ﷻ and there will be neither a screen nor an interpreter between him and Allah ﷻ. Allah will ask him: 'Did not I give you wealth?' He will reply in the affirmative. Allah ﷻ will further ask: 'Did not I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire and he will look to his left and will see nothing but Hellfire. So let each one of you save himself from Hellfire, even by giving half of a dried-date (in charity). And if you do not find a half of a dried-date (to give in charity), then (you can do it through saying) a kind word to your Muslim brother.''' (Bukhari)

٣٢٧- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الأَسْوَدِ الْبَغْدَادِيُّ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ حَدَّثَنَا إِسْرَائِيلُ عَنْ صَالِحِ بْنِ رُسْتُمَ أَبِي عَامِرٍ الْخَزَّازِ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ وَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهٍ طَلِيقٍ وَإِنِ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاغْرِفْ لِجَارِكَ مِنْهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ * الترمذى.

327. Narrated Abu-Zarr: 'The Messenger of Allah ﷺ said: "Let not one of you despise a good deed (for his brother). If he did not find, let him receive his brother with a smiling face. If you buy meat and cook it, make much broth and ladle for your neighbor some of it."' (At-Termizi)

٨٦ ـ باب في استحباب توضيح الكلام للمخاطب

Chapter(86)

About Clear Articulation of Speech

٣٢٨- عَـنْ أَنَـسٍ رَضِـيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَـا ثَلاثًـا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلاثًا. رواه البخاري.

The Messenger of Allah ﷺ said as:

328. Narrated by Anas ﷺ: 'Whenever the Prophet ﷺ spoke a sentence (said anything), he used to repeat it thrice, so that the people would understand it properly from him, and whenever he asked permission to enter (he used to knock the door) thrice with a greeting.' (Bukhari)

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٨٧ ـ باب في إصغاء الجليس لحديث جليسه

Chapter (87)

About Listening Attentively to a Companion's Speech

حَدَّثَـنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ جَابِرٍ اللَّخْمِيِّ عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلالاً اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَـا حَرَّمَ رَسُولُ اللَّهِ ﷺ كَمَا حَرَّمَ اللَّهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ * الترمذى.

[The Messenger of Allah ﷺ used to attract listeners' attentions through many ways; such as starting his speech with questions, using the word 'Behold', asking them through other means such as sitting up after he had been reclining, repeating the directive too often, etc.

Examples of this are the following sayings:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ قَالَ رَسُولُ اللَّهِ ﷺ الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيَقْعُدُ فَيَقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ * الترمذي.

Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Do you know what a bankrupt is?" They said: "A bankrupt to us is he that has neither Dirham nor luggage." The Messenger of Allah ﷺ said: "A bankrupt person among my nation is he that comes on the Day of Judgment with his prayer, his fasting, and his Zakat. But he comes after he had defamed that person, accused such and such a chaste male or female, devoured the property of so and so, shed the blood of so and so, and hit so and so. Thus, he will be retaliated against by taking from him the rewards of his good deeds. If they are exhausted before giving each one his due right, some of their sins will be added to his, then he will be cast into the Fire." (At-Termizi)

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ قَالَ وَفِي الْبَاب عَنْ أَبِي سَعِيدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ بْنُ الْحَارِثِ *

Narrated Abu-Bakara ﷺ: 'The Prophet said thrice: "Should I tell you about the most dangerous of the major sins?" They said: "Yes, O Allah's Messenger!" He said: "To join others in worship with Allah and not to be dutiful to one's parents." The Prophet ﷺ was reclining, then he sat erect and said: "Particularly, avoid perjury." Abu-Bakara said: 'The Messenger of Allah ﷺ kept on repeating this many times until we said (to ourselves): "Would it be that he has kept silent."'

In the Farewell Sermon, the Messenger of Allah ﷺ **Istansat Al-Nas (He asked them to keep silent)** and said as:

٣٢٩- عَنْ جَرِيرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: (اسْتَنْصِتِ النَّاسَ). فَقَالَ: (لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ). رواه البخاري.

329. Narrated by Jareer ibn Abdullah ﷺ: 'The Prophet ﷺ said to me during Hajjatol Wada'a (the last pilgrimage of the Prophet ﷺ): "Let the people keep silent (and listen)." Then he addressed them: "Do not become non-believers after me by striking the necks (cutting the throats) of one another (killing each other)."' (Bukhari).

باب فى الوعظ والاقتصاد فيه

٨٨ ــ باب فى الوعظ والاقتصاد فيه

Chapter (88)

About Keeping Religious Speeches Brief

[A speaker should be keen to convey his words to the audience in the way that his speech would reach their hearts and have its effect. It is said that a heartfelt speech reaches the heart, while that of the tongue does not reach anywhere except the ear.

For this reason, the Messenger of Allah ﷺ used to speak little. He used to speak so little that it was easy to count his words. He would repeat the speech thrice raising his voice or lowering it in the way that served his aim.

عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يُحَدِّثُ حَدِيثًا لوْ عَدَّهُ الْعَادّ لأَحْصَاهُ. رواه البخاري.

Narrated A'isha: "The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so." (Bukhari)

When advising the commanders of the armies and the governors, Abu-Bakr ﷺ used to direct them: "If you preach to them, preach to them briefly, for talking too much makes people forget."

And now, let us read what Imam Al-Nawawi compiled on the same concern.]

Allah ﷻ said:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾ (النحل ١٢٥)

"Invite mankind (O Muhammad!) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Koran) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. *" (16: 125)

٣٣٠- عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيَّ ﷺ يَتَخَوَّلُنَا بِالمَوْعِظَةِ فِي الأَيَّامِ، كَرَاهِيَةَ السَّآمَةِ عَلَيْنَا رواه البخاري.

330. Narrated Ibn Mas'oud ﷺ: 'The Prophet ﷺ used to take care of us when preaching by selecting a suitable time, so that we would not get bored. (He abstained from pestering us with religious talk and knowledge all the time)." (Bukhari).

٣٣١- عَنْ مُعَاوِيَةَ بْنِ الحَكَمِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ هَذِه الصَّلَاةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هو التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ القُرْآنِ * رَوَاهُ مُسْلِمٌ.

331. Narrated Mu'aweya ibn Al-Hakam ﷺ: 'Allah's Messenger ﷺ said: "Talking is not befitting during the prayer, for it (the prayer) consists only of glorifying Allah, declaring His Greatness, and the recitation of the Koran."' (Muslim)

٣٣٢- عَـــنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْغَـــدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَـــذِهِ مَوْعِظَـــةُ مُوَدِّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّـــمْعِ وَالطَّاعَـــةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا

وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضلالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.* الترمذى.

332. Narrated Al-Irbadh ibn Sariya: 'The Messenger of Allah ﷺ delivered an eloquent speech that caused our eyes to shed tears and our hearts to be greatly moved. A man said: "This is a speech of a man who will depart from this life soon. What would you recommend us Messenger of Allah!" He said: "I recommend you to the fear of Allah, and hearing and obeying even if an Ethiopian slave is your ruler. For he of you will live long, will see great disputes. And keep away from innovated practices, for they are misleading. Let he of you who would witness this, adhere to my Sunna and that of the rightly guided caliphs. Stick to it very firmly"' (At-Termizi)

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٨٩ ــ باب فى الوقار والسكينة

Chapter(89)

About Self-Possession and Tranquility

Allah ﷻ said:

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلامًا ﴾ (الفرقان ٦٣)

"And the (faithful) servants of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. *" (25: 63)

٣٣٣- عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قالَتْ: ما رَأَيْتُ رَسُولَ اللهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كانَ يَتَبَسَّمُ. * رواه البخاري.

From the Hadith:

333. Narrated by A'isha, the wife of the Prophet ﷺ: "I never saw Allah's Messenger ﷺ laughing loudly enough for me to see his uvula, but he used to smile only." (Bukhari)

٩٠ ــ باب فى الندب إلى إتيان الصلاة والعلم بالسكينة والوقار

Chapter(90)

About Attending the Prayer and the Circles of Knowledge with Tranquility and Self-Possession

Allah ﷻ said:

﴿ ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴾ (الحج ٣٢)

"Thus, it is (what has been mentioned in the previous Verses (28-31) in this chapter is an obligation that mankind owes to Allah) and whosoever honors the Symbols of Allah, then it is truly from the piety of the hearts. *" (22: 32)

٣٣٤- عَنْ أَبِي قَتَادَةَ ﷺ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ سَمِعَ جَلَبَةَ الرِّجَالِ، فَلَمَّا صَلَّى قَالَ: (مَا شَأْنُكُمْ). قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: (فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا). رواه البخاري.

334. Narrated Abu Qatada ﷺ: 'While we were praying with the Prophet ﷺ he heard the noise of some people. After performing the prayer he said: "What was the problem?" They replied; 'We were hurrying for the prayer." He said: "Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest that you have missed." (Bukhari)

٣٣٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيلانَ حَدَّثَنَا وَكِيعٌ وَبِشْرُ بْنُ السَّرِيِّ وَأَبُو نُعَيْمٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسِّرٍ وَزَادَ فِيهِ بِشْرٌ وَأَفَاضَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَزَادَ فِيهِ أَبُو نُعَيْمٍ وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا قَالَ وَفِي الْبَاب عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ *

335. Narrated Jaber: "The Prophet ﷺ spurred his riding animal in Mohassir valley." The narration of Bishr adds the following words: "Then he proceeded from Jam'a in tranquility and ordered them to be in tranquility.' The narration of Abu-No'aym adds the following words: "And he (the Prophet ﷺ) ordered them to throw the pebbles equal to the beans' seed and said: 'I might not meet you after this year of mine.'"

*   *   *

٩١ ــ باب فى إكرام الضيف

Chapter(91)
About Entertaining a Guest

Allah ﷻ said:

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) ﴾ (الذاريات ٢٤-٢٧)

"Has the story of the honored guests of Abraham (the three angels, Gabriel and another two) reached you? * When they came in to him and said: "Salam. (Peace be upon you)!" He answered: "Salam, (peace be upon you)," and he said:

"You are a people unknown to me." * Then he turned to his household and brought out a roasted calf (as the property of Abraham was mainly cows.) * And placed it before them, (saying): "Will you not eat? *" (51: 24-27) And

﴿ وَجَــاءَهُ قَوْمُــهُ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلاَءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلاَ تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ﴾ (هود ٧٨)

"And his people came rushing towards him (the Messenger of Allah Lot ﷺ), and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allah and disgrace me not with regard to my guests! Is there not among you a single right-minded man? *" (11: 78)

٣٣٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِــي شُــرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ أَبْصَرَتْ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَسَمِعَتْهُ أُذُنَايَ حِينَ تَكَلَّمَ بِهِ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ قَالُوا وَمَا جَائِزَتُهُ قَالَ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلاثَةُ أَيَّامٍ وَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

336. Narrated Abu-Shorayh Al-Adawi: 'My eyes have seen and my ears have heard when the Messenger of Allah ﷺ has said: "He that believes in Allah and the Last Day let him offer his guest his due right." It was asked: "What is his due right?" He said: "One day and one night. Entertainment of the guest is for three days and three nights. What exceeds this is charitable. And He that believes in Allah and the Last Day let him say good or keep silent."'

٣٣٧- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الضِّيَافَةُ ثَلاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا أُنْفِقَ عَلَيْهِ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ وَفِي الْبَاب عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ وَاللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو شُرَيْحٍ الْخُزَاعِيُّ هُوَ الْكَعْبِيُّ وَهُوَ الْعَدَوِيُّ اسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو وَمَعْنَى قَوْلِهِ لا يَثْوِي عِنْدَهُ يَعْنِي الضَّيْفَ لا يُقِيمُ عِنْدَهُ حَتَّى يَشْتَدَّ عَلَى صَاحِبِ الْمَنْزِلِ وَالْحَرَجُ هُوَ الضِّيقُ إِنَّمَا قَوْلُهُ حَتَّى يُحْرِجَهُ يَقُولُ حَتَّى يُضَيِّقَ عَلَيْهِ *

337. Narrated Abu–Shorayh Al-Adawi: 'The Messenger of Allah ﷺ said: "Entertainment of a guest is for three days. His due right is one day and one night. What is spent after that is charitable. And a guest should not stay for long lest he should embarrass the host."'

٣٣٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَن كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ). رواه البخاري.

338. Narrated Abu-Huraira: 'Allah's Messenger ﷺ said: "Whosoever believes in Allah and the Last Day should not harm his neighbor, and whosoever believes in Allah and the Last Day should entertain his guest generously, and whosoever believes in Allah and the Last Day should say what is good or keep silent. (to abstain from all kinds of evil and dirty talk, e.g. abusing, lying, backbiting etc.)."' (Bukhari)

٩٢ ـ باب فى استحباب التبشير والتهنئة بالخير

Chapter(92)

About the Desirability of Giving Good Tidings and Congratulations on Occasions

Allah ﷻ said:

﴿ وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ﴾ (الزمر ١٧)

"Those who avoid Al-Taghoot (false deities) by not worshipping them and turn to Allah (in repentance), for them are glad tidings. So, announce the good news to My servants (who worship Allah sincerely). *" (39: 17) And

﴿ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ﴾ (التوبة ٢١)

"Their Lord gives them glad tidings of a Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. *" (9: 21) And

﴿ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴾ (الصافات ١٠١)

"So, We gave him the glad tidings of a forbearing boy. *" (37: 101) And

﴿ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ ﴾ (هود ٦٩)

"And verily, there came Our Messengers to Abraham with glad tidings. They said: "Salam (greetings or peace!)" He answered: "Salam (greetings or peace!)" and he hastened to entertain them with a roasted calf. *" (11: 69) And

﴿ وَامْــرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾
(هود ٧١)

"And his wife was standing (there), and she laughed (either, because the messengers did not eat their food or for being glad for the destruction of the people of Lot.) But We gave her glad tidings of Ishaq (Isac), and after Ishaq, of Ya'aqoub (Jacob). *" (11: 71) And

﴿ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴾ (آل عمران ٣٩)

"Then, the angels called him, while he was standing for the prayer in the Mihrab (a praying place or a private room) (saying): "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah (the creation of Jesus ﷺ), the Word from Allah ("Be!" - and he was!) he (John) will be noble, chaste, a prophet, and one of the righteous. *" (3: 39) And

﴿ إِذْ قَالَــتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴾ (آل عمران ٤٥)

"(Remember) when the angels said: "O Mary! Verily, Allah gives you the glad tidings of a Word from Him ("Be!" - and he was!) His name will be the Messiah, Jesus, the son of Mary, he will be held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. *" (3: 45)

٣٣٩- عَــنْ أَبِــي مُوسى الأَشْعَرِيّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ تَوَضَّأَ في بَيْتِهِ ثُمَّ خَرَجَ، قالَ: فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ وَلأَكُونَنَّ مَعَهُ يَوْمِي هذا، قالَ: فَجَاءَ المَسْــجِدَ، فَسَــأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى

إِثْرِهِ، أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَقَّ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ:أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ). فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كما صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يُرِيدُ أَخَاهُ يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ). فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: (ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ). فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهَهُ مِنَ الشَّقِّ الآخَرِ. رواه البخاري.

The Messenger of Allah ﷺ said as:

339. Narrated by Abu-Musa Al-Asha'ari ﷺ: 'I performed ablution in my house and then went out and said

(to myself);: "Today, I shall stick to (or remain constantly with) Allah's Messenger ﷺ and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet ﷺ. The people said: "He went in this direction." So, I followed his path, asking about him until he entered a place called Bi'r (Well of) Arees. I sat at its gate, which was made of date-palm leaves, until the Prophet ﷺ finished answering the call of nature and had performed ablution. Then I went up to him and saw him sitting at the well of Arees at the middle of its rim with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said: "Today I will be the gatekeeper of the Prophet ﷺ." Abu-Bakr came and pushed the gate. I asked: "Who is it?" He said: "Abu-Bakr." I asked him to wait. I went in and said: "O Allah's Messenger! Abu-Bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abu-Bakr: "Come in, and Allah's Messenger ﷺ gives you the glad tidings that you will be in Paradise." Abu -Bakr entered and sat on the right side of Allah's Messenger ﷺ on the built-up edge of the well and hung his l egs in the well, as the Prophet ﷺ did and uncovered his legs. I then returned and sat (at the gate).

I had left my brother performing ablution and he had intended to follow me. So I said (to myself): "If Allah wills good for so and so (my brother) He will bring him here." Suddenly, somebody moved the door. I asked: "Who is it?" He said: "Omar ibn Al-Khattab." I asked him to wait. I went to Allah's Messenger ﷺ, greeted him, and said: "Omar ibn Al-Khattab asks the permission to enter." He said: "Admit him, and give him the glad tidings that he will be in Paradise." I went to Omar and said: "Come in, and Allah's Messenger gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allah's Messenger ﷺ on the built-up

edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said (to myself); 'If Allah wills good for so and so, He will bring him here.

Somebody came and moved the door. I asked: "Who is it?" He replied: "Othman ibn Affan." I asked him to wait and went to the Prophet ﷺ and informed him. He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him: "Come in. Allah's Messenger ﷺ gives you the glad tidings of entering Paradise after a calamity that will befall you." Othman then came in and found that the built-up edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side.' (Bukhari)

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٩٣ ــ باب في وداع الصاحب ووصيته عند فراقه

Chapter(93)

About Bidding Farewell to One's Companions

﴿ وَوَصَّـــى بِهَـــا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُـــنَّ إِلاَّ وَأَنْتُم مُّسْلِمُونَ (١٣٢) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣) ﴾ (البقرة ١٣٢-١٣٣)

Allah ﷻ said:

"And this (submission to Allah, Islam) was enjoined by Abraham upon his sons and by Jacob (to his sons). They said: "O my sons! Allah has chosen for you the (true) religion, then die not except in the faith of Islam (as Muslims - Islamic Monotheism)." * Or were you witnesses when death approached Jacob when he said to his sons: "What will you worship after me?" They said: "We shall worship your God - Allah, the

(only) God of your fathers, Abraham, Ismael, Isac. He is the One God, and to Him we submit (in Islam).”? *" 2: 132-133)

٣٤٠- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَا وَابْنُ عَمٍّ لِـي فَقَالَ لَنَا إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا قَالَ أَبو عِيسَى هَذَا حَدِيـثٌ حَسَـنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ اخْتَارُوا الأَذَانَ فِي السَّفَرِ وقَالَ بَعْضُهُمْ تُجْزِئُ الإِقَامَةُ إِنَّمَا الأَذَانُ عَلَى مَنْ يُرِيدُ أَنْ يَجْمَعَ النَّاسَ وَالْقَوْلُ الأَوَّلُ أَصَحُّ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَقُ * الترمذى.

The Messenger of Allah ﷺ said as:

340. Narrated by Malek ibn Al-Howayrith: ‘One of my cousins and I came to the Messenger of Allah ﷺ and he said to us: “If you traveled, deliver azan and Iqama, and let the older of you lead you both in the prayer.”’ (At-Termizi)

Abu-Issa said: "This Hadith is Hasan Saheehand the majority of the people of knowledge chose delivering azan while traveling. Some others said: ‘Iqama only is sufficient because azan is for him that intends to publicly invite the people to attend the prayer.’ The first opinion is sound. Ahmed and Ishaq recommended it.”

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٩٤ ـ باب فى الاستخارة والمشاورة

Chapter(94)

About Consultation

﴿ فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩) ﴾ (آل عمران ١٥٩)

Allah ﷻ said:

"And due to the Mercy of Allah, you dealt with them gently. And had you been severe and hard-hearted, they would have broken away from about you, so pass over (their faults), and ask (Allah's) Forgiveness for them, and consult with them on affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him). *" (3: 159) And

﴿ وَالَّذِيـنَ اسْـتَجَابُوا لِـرَبِّهِمْ وَأَقَـامُوا الصَّلاَةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾ (الشورى ٣٨)

"And those who answer the Call of their Lord (i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone), and perform the prayer, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them… *" (42: 38)

٣٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَـنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِـنْ غَـيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْـأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ وَتَعْلَمُ وَلا أَعْلَمُ وَأَنْتَ عَلامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْـرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْـرِي وَآجِلِـهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ قَالَ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي أَيُّـوبَ قَـالَ أبو عِيسَى حَدِيثُ جَابِرٍ حَدِيثٌ صَحِيحٌ غَرِيبٌ لا نَعْرِفُهُ إلا مِنْ

حَدِيــثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِي وَهُوَ شَيْخٌ مَدِينِيٌّ ثِقَةٌ رَوَى عَنْهُ سُفْيَانُ حَدِيثًا وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ غَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي * الترمذى.

The Messenger of Allah ﷺ said as:

341. Narrated by Jaber ibn Abdullah: 'The Messenger of Allah ﷺ used to teach us Salat Al-Istikhara (the Prayer for Guidance) in all affairs, as he used to teach us the Sora s of the Koran. He said: "If any of you intended to do any affair, let him perform two Raka'as other than the obligatory prayer, then he says: 'O Allah! I seek your counsel by Your knowledge, and by your power I seek strength, and ask You of Your abundant bounty. For You are Able and I am not. And You are All - Knowing and I am not. And You are the One Knowing the unseen. O Allah! If You know that this affair is good for me in my religion, my livelihood, and the final end of mine, or he said in the present and the deferred affairs of mine, so facilitate it for me. And if You know that this affair is evil for me in my religion, my livelihood, and the final end of mine, or he said in the present and the deferred affairs of mine, detract it from me and detract me from it and decree good for me wherever it might be and let me be content therewith.' (At -Termizi)

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٩٥ ـ باب فى الذهاب من طريق والعودة من طريق آخر

Chapter(95)

About Going to Eid Prayers by One Route and Returning by Another

٣٤٢- عَــنْ جابِــرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيّ ﷺ، إِذَا كانَ يَوْمُ عِيدٍ، خَالَفَ الطَّرِيقَ. رواه البخاري.

342. Narrated Jaber (ibn Abdullah ﷺ: 'On the day of Eed, the Prophet ﷺ used to return (after offering Eid prayer) by a route different from that by which he went.' (Bukhari)

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٩٦ ـ باب فى تقديم اليمين فى كل ما هو من باب التكريم

Chapter(96)

About Starting with the Right Side for Honorable Acts

[The Messenger of Allah ﷺ used to start honorable acts such as the ablution, dressing, combing his hair, entering the mosque, eating and drinking, etc. with the right side (hand or foot). Other acts such as cleansing the two orifices, blowing the nose, entering the bathroom, etc., the Messenger of Allah ﷺ used to start such acts with the left side (hand or foot).

This shows us how Islam guides its followers to follow hygienic rules that guarantee good health and a clean environment.

This shows also that what the Messenger of Allah ﷺ has received is revelation, for we know that such etiquette was not known among the Arabs before Islam, in addition to the fact that the Messenger of Allah ﷺ was illiterate.

And now, let us read what Imam Al-Nawawi compiled in the same concern.]

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَؤُوا كِتَابِيَهْ (١٩) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ(٢٠) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٢١) فِي جَنَّةٍ عَالِيَةٍ (٢٢) قُطُوفُهَا دَانِيَةٌ (٢٣) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الأَيَّامِ الْخَالِيَةِ(٢٤) ﴾ (الحاقة ١٩-٢٤)

Allah ﷻ said:

"Then as for him who will be given his Record in his right hand will say: "Here! Read my Record! *Surely, I did believe that I shall meet my Account!" * So he shall be in a life, well-pleasing * In a lofty Paradise * The fruits in bunches whereof will be low and near at hand * Eat and drink at ease for that which you have sent on before you in days past! *" (69: 19-24) And

﴿ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) ﴾ (الواقعة ٨- ٩)

"So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand? * And those on the Left Hand (those who will be given their Records in their left hands), Who will be those on the Left Hand? *" (56: 8-9)

٣٤٣- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيّ ﷺ يُعْجِبُهُ التَّيَمُّنُ فِي تَنَعُّلِهِ وتَرَجُّلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ. رواه البخاري.

There are many hadiths to this effect.

343. Narrated A'isha: 'The Prophet ﷺ liked to start with the right side on wearing shoes, combing his hair, cleaning or washing himself, and on doing anything else.' (Bukhari)

٣٤٤- عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ، حِينَ تُوُفِّيَتِ ابْنَتُهُ، فَقَالَ: (اغْسِلْنَهَا ثَلاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي). فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَعْطَانَا حِقْوَهُ، فَقَالَ: (أَشْعِرْنَهَا إِيَّاهُ). تَعْنِي إِزَارَهُ. رواه البخاري.

- وَفِـي رِوايَـةٍ أُخرى أَنَّهُ قَالَ: (ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا). قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ. رواه البخاري.

344. Narrated Umm Atiyya: 'Allah's Messenger ﷺ came to us when his daughter died and said: "Wash her three, five, or more times with water and Nabk leaves, if you think it is required, and sprinkle camphor or something of it on her at the end. When you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.' (Bukhari)

٣٤٥- عَـنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِذَا انْتَعَلَ أَحَدُكُـمْ فَلْيَـبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ). رواه البخاري.

345. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "If you want to put your shoes on, put the right shoe on first; and if you want to take them off, take the left one off first. Let the right shoe be the first to be put on and the last to be taken off."' (Bukhari)

٣٤٦- عَـنْ عَائِشَـةَ رَضِـيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيَّ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَـنَابَةِ، دَعَـا بِشَيْءٍ نَحْوَ الْحِلاَبِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، فَقَالَ بِهِمَا عَلَى وَسَطِ رَأْسِهِ. رواه البخاري.

346. Narrated A'isha: 'Whenever the Prophet ﷺ took the bath of Janaba (after sexual relations or a wet dream) he asked for the Hilâb or some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands).' (Bukhari)

٣٤٧- حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْـنِ حَسَّانَ عَنِ ابْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا رَمَى النَّبِيُّ ﷺ الْجَمْرَةَ نَحَرَ نُسُكَهُ ثُمَّ نَاوَلَ الْحَالِقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ ثُمَّ نَاوَلَهُ شِقَّهُ الأَيْسَـرَ فَحَلَقَهُ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ نَحْوَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

347. Narrated Anas ibn Malek: ‘After the Prophet ﷺ had thrown Jamra (the stones thrown during Hajj), he slaughtered his Hady (the ritual slaughter during Hajj), then he came to the barber and let him shave the right side of the head. He shaved it and gave the hair to Abu-Talha. Then he gave the left side of the head to the barber who shaved it. Then he gave the hair to Abu-Talha ordering him to distribute it among the people.’

(٢) كتاب أدب الطعام

Book of the Manners during a Meal

٩٧ـ باب فى التسمية أول الطعام والحمد آخره

Chapter (97)

About Reciting Al-tasmiya at the Beginning of a Meal and Al-hamd at its End

٣٤٨- عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: يَا غُلاَمُ سَمِّ اللّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

The Messenger of Allah ﷺ said as:

348. Narrated by Omar bin Abu-Salama ؓ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

٣٤٩- حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ أُمِّ كُلْثُومٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ وَبِهَذَا الإِسْنَادِ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ أَمَا إِنَّهُ لَوْ سَمَّى لَكَفَاكُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأُمُّ كُلْثُومٍ هِيَ بِنْتُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ ؓ * الترمذى.

349. Narrated A'isha: 'The Messenger of Allah ﷺ said: "If one of you eats, let him recite Al-tasmiyah. If he forgot to

recite it at the beginning, let him recite: 'Bismillah' at its beginning and at its end."' (At-Termizi)

٣٥٠- حَدَّثَــنَا يَحْيَى بْنُ خَلَفٍ حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي أَبُــو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ * أبو داود.

350. Jaber ibn Abdullah narrated that he heard the Prophet ﷺ saying: "When a man enters his house and mentions Allah ﷻ on entering and on having his meals, Satan says (to his followers): "You will have neither food nor night-shelter." If he enters without mentioning Allahﷻ, Satan says (to his followers): "You have acquired your night-shelter." If he does not mention Allah ﷻ at the time of his meal, Satan says (to his followers): "You have your night-shelter and food."' (Abu-Dawood)

٣٥١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا رَفَــعَ مَائِدَتَــهُ قَالَ: (الحَمْدُ للهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا). رواه البخاري.

351. Narrated Abu-Omama ﷺ: 'Whenever the dining cloth of the Prophet ﷺ was taken away (i.e. whenever he finished his meal), he used to pray unto Allah ﷻ: "Alhamdo lillah Hamdan Katheeran Tayyiban Mobarakan fih, Ghayra Makfiyyin Wala Mowaddi'in Wala Mostaghnan Anho Rabbana (Blessed and good praise be to Allah ﷻ. It is the praise that does not meet the countless and indispensable favors)."

٣٥٢- عَنْ أَبِي أُمامَةَ ﷺ: أَنّ النَّبِيَّ ﷺ كانَ إِذَا رَفَعَ مائِدَتَهُ قالَ: (الحَمْدُ لله حَمْدًا كَثِيرًا طَيِّبًا مُبارَكًا فِيهِ، غَيْرَ مَكْفِيِّ وَلاَ مُودَّعٍ وَلاَ مُسْتَغْنىً عَنْهُ رَبَّنَا). رواه البخاري.

352. Narrated Abu-Omama ﷺ : 'Whenever the dining cloth of the Prophet ﷺ was taken away (i.e. whenever he finished his meal), he used to say: "Alhamdo lillah Hamdan Katheeran Tayyiban Moba rakan Fih Ghayra Makfin Wala Mowaddi'in Wala Mostaghnan Anho Rabbana (Praise be to Allah ﷻ, a blessed and indispensable praise to our Lord)." (Bukhari) ١

٩٨ ـ باب لا يعيب الطعام واستحباب مدحه

Chapter (98) About not Criticizing Food, but Praising it is Recommendable

٣٥٣- عَنْ أَبِي هُرَيْرَةَ ﷺ قالَ: ما عابَ النَّبِيّ ﷺ طَعَامًا قَطّ، إِنِ اشْتَهَاهُ أَكَلَهُ وَإِلاّ تَرَكَهُ. رواه البخاري.

353 Abu-Huraira ﷺ:'The Prophet ﷺ never criticized any f.Narrated ood (presented to him), but he would eat it if he liked it, otherwise, he would leave it (without expressing his dislike).' (Bukhari)

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٩٩ ـ باب فيما يقوله الصائم إن حضر الطعام

Chapter (99) About what a Fasting Person should do if He attends a Banquet

٣٥٤- حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ يَعْنِي الدُّعَاءَ *
الترمذي.

354. Narrated Abu-Huraira: 'The Prophet ﷺ said: "If anyone of you was invited to a meal, let him accept the invitation. If he was fasting, let him pray unto Allah (for the one who invited him).'' (At-Termizi)

٣٥٥- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنِ أَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِذَا دُعِيَ أَحَدُكُمْ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ قَالَ أَبو عِيسَى وكلا الْحَدِيثَيْنِ فِي هَذَا الْبَابِ عَنْ أَبِي هُرَيْرَةَ حَسَنٌ صَحِيحٌ *

355. Narrated Abu-Huraira: 'The Prophet ﷺ said: "If anyone of you was invited while he was observing fasting, let him say: 'I am fasting.''' (At-Termizi)

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١٠٠ــ باب فيما يقوله من دُعى إلى طعام فتبعه غيرُه

Chapter(100)

About One who was invited to a Meal and another Person went with him

٣٥٦- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ قَالَ جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غلامٍ لَهُ لَحَّامٍ فَقَالَ اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةً فَإِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْجُوعَ قَالَ فَصَنَعَ طَعَامًا ثُمَّ أَرْسَلَ إِلَى النَّبِيِّ ﷺ فَدَعَاهُ وَجُلَسَاءهُ الَّذِينَ مَعَهُ فَلَمَّا قَامَ النَّبِيُّ ﷺ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا فَلَمَّا انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى الْبَابِ قَالَ لِصَاحِبِ الْمَنْزِلِ إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا فَإِنْ أَذِنْتَ لَهُ دَخَلَ قَالَ فَقَدْ

أَذِنَّـا لَهُ فَلْيَدْخُلْ قَالَ أَبوعِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ * الترمذى.

356. Narrated Abu-Mas'oud: 'A man named Abu-Sho'ayb came to a young butcher and said to him: "Prepare a dish sufficient for five people, for I have seen the signs of hunger on the face of the Messenger of Allahﷺ."' The narrator said: 'He prepared the food and the man invited the Messenger of Allah ﷺ and those who were with him. When the Prophet ﷺ left, a man who was not present when the invitation was made followed them. When the Messenger of Allah ﷺ reached the door, he said to the householder: "A man who was not present when you had invited us has followed us, will you permit him [to join us]?" He said: "I have permitted him."' (At-Termizi)

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١٠١ ـ باب فى وعظ من يسىء أكله

Chapter(101)

About giving Directions to the One who eats Improperly

٣٥٧- عَنْ عُمَرَ بْنِ أَبِيْ سَلَمَةَ رَضِيَ اللّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا غُلَامُ سَمِّ اللّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْه.

357. Narrated Omar ibn Abu-Salama: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

١٠٢ ــ باب فى النهى عن القران بين تمرتين

Chapter(102)

About the Forbiddance of Eating Two Dried-Dates Together

٣٥٨- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَعُبَيْدُ اللَّهِ عَنِ الثَّوْرِيِّ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْرَنَ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ صَاحِبَهُ قَالَ وَفِي الْبَاب عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

358. Narrated Ibn Omar : 'The Messenger of Allah ﷺ forbade that one should eat two dates at a time (if others share him food), except after asking their permission1.'" (At-Termizi)

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[1] Imam Al-Nawawi said that the forbiddance is agreed upon and one should ask the permission of the one who is offering them. The scholars differed about the cause behind the forbiddance. Was it due to unlawfulness, undesirability, or because it contradicts civilized behavior? Al-Qadhi Iyadh adopted the literal interpretation and said that it is forbidden because it is unlawful. Others said that it is due to undesirability.
The correct opinion is as follows: If others are participating in the meal is by, combining two dates at one time becomes unlawful, unless the other participants permit one to do so. This can be shown by explicit or implicit permission. If one has doubts regarding their agreement, it becomes unlawful. In the case where another man owned food, or its owner gave his permission, it becomes unlawful, unless one has that person's permission. In this case it is recommended (not obligatory) to ask the permission of the other participants. If one is the owner of food, there is no blame in combining two dates. It is not recommended to combine two dates in the case where there is little food. If there is much food, there is no harm [in taking two]. It should be noted that it is better not to combine two dates out of adherence to civilized

١٠٣ـ باب فيما يقوله الشَرِهُ

Chapter (103)

About what a Gluttonous Person should do

٣٥٩- حَدَّثَـنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ حَدَّثَنِي وَحْشِيُّ بْـنُ حَرْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْـبَعُ قَالَ فَلَعَلَّكُمْ تَفْتَرِقُونَ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَـيْهِ يُبَارَكْ لَكُمْ فِيهِ قَالَ أَبو دَاود إِذَا كُنْتَ فِي وَلِيمَةٍ فَوُضِعَ الْعَشَاءُ فَلَا تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ * أبو داود.

359. Narrated Wahshiy ibn Harb; 'The companions of the Prophet ﷺ said to him: "We eat but we do not become full." The Prophet ﷺ said: "Do you eat separately?" They said: "Yes." He said: "Assemble for food and mention Allah's Name over it that Allah ﷻ would bless it for you."' (Abu-Dawood)

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١٠٤ ـ باب فى الأمر بالأكل من جانب القصعة

Chapter: (104)

About the Order of Eating What is next to One

٣٦٠- عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ * مُتَّفَقٌ عَلَيْهِ.

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behavior and it should also be noted that it is better not to combine two dates at one time, because this depicts gluttony, beside it being improper behavior.
Al-Khattab said: "This is confined to their time where there was little food, as for now, food is plentiful. But we still say that this is not correct, because the rulings are based on the essence of the texts, not on the circumstances. Tohfah.

360. Narrated Omar ibn Abu-Salama ﷺ: 'Allah's Messenger ﷺ said to me: "Boy! Mention Allah's Name, eat with your right hand, and eat from what is next to you."' (Agreed upon)

٣٦١- حَدَّثَنَا أَبُو رَجَاءٍ حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَـنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلا تَأْكُلُوا مِنْ وَسَطِهِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ وَفِي الْبَاب عَنْ ابْنِ عُمَرَ *

361. Narrated Ibn Abbas: 'The Prophet ﷺ said: "Blessedness exists in the middle of the dish. Thus, eat from its sides and do not eat from its center." (At-Termizi)

١٠٥ــ باب فى كراهية الأكل متكئا

Chapter(105)

About the Dislike of Eating while Reclining

٣٦٢- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ الأَقْمَرِ عَنْ أَبِي جُحَيْفَةَ قَالَ: قَـالَ رَسُولُ اللَّهِ ﷺ أَمَّا أَنَا فَلا آكُلُ مُتَّكِئًا قَالَ وَفِي الْبَاب عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْـنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ عَلِيِّ بْنِ الأَقْمَرِ وَرَوَى زَكَرِيَّا بْنُ أَبِي زَائِدَةَ وَسُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ عَلِيِّ بْنِ الأَقْمَرِ هَذَا الْحَدِيثَ وَرَوَى شُعْبَةُ عَنْ سُفْيَانَ الثَّوْرِيِّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ الأَقْمَرِ *

362. Narrated Abu-Johayfa: 'The Messenger of Allah ﷺ said: "As to me, I do not eat while reclining."' (At-Termizi)

١٠٦ ــ باب فى استحباب الأكل بثلاث أصابع

Chapter(106)

About the Desirability of Eating with Three Fingers

٣٦٣- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاثَ وَقَالَ إِذَا مَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الأَذَى وَلْيَأْكُلْهَا وَلا يَدَعْهَا لِلشَّيْطَانِ وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ وَقَالَ إِنَّكُمْ لا تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

363. Narrated Anas: 'If the Prophet ﷺ ate any meal, he used to lick his three fingers. He said: "And if a mouthful of bread fell [on the floor] from one of you, let him remove what has clung to it and eat it. And leave it not to Satan."' Anas added: 'He ordered us not to leave any remnants of food saying: "You do not know where the blessedness exists in your food."' (At-Termizi)

٣٦٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا * مُتَّفَقٌ عَلَيْهِ.

364. Narrated Ibn Abbas: 'The Prophet ﷺ said: "When you eat, do not wipe your hand until you have licked it, or have it licked."' (Bukhari)

٣٦٥- عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ: كُنَّا زَمانَ النَّبِيِّ ﷺ لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلاَّ أَكُفَّنَا وَسَوَاعِدَنَا وَأَقْدَامَنَا. رواه البخاري.

365. Narrated Jaber ibn Abdullah: 'During the lifetime of the Prophet ﷺ we did not have any handkerchiefs (to wipe

our hands) except the palms of our hands, our forearms, and our feet.' (Bukhari)

١٠٧ ــ باب فى تكثير الأيدى على الطعام

Chapter (107)

About Gathering many People for Food

٣٦٦- عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّهُ قالَ: قَالَ رَسُولُ اللهِ ﷺ: (طَعَامُ الاثنَيْنِ كَافِي الثَّلاثَةِ، وَطَعَامُ الثَّلاثَةِ كَافِي الأَرْبَعَةِ). رواه البخاري.

366. Narrated Abu-Huraira ﷺ : 'Allah's Messenger ﷺ said: "The food for two people is sufficient for three, and the food of three people is sufficient for four people."' (Bukhari)

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١٠٨ــ باب فى أدب الشرب

Chapter (108)

About the Manner of Drinking

٣٦٧- عَنْ أَنَسٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَتَنَفَّسُ في الإِنَاءِ ثَلاثًا. رواه البخاري.

367. Narrated (Thomama ibn Abdullah): 'Anas ﷺ used to (breathe) twice or thrice (while drinking while the mouth of the jar was not touching his lips). Anas said that the Prophet ﷺ used to take three breaths while drinking.' (Bukhari)

٣٦٨- عَــنْ أَبِي هُرَيْرَةَ ﷺ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ الْقِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ أَحَدُكُمْ جارَهُ أَنْ يَغْرِزَ خَشَبَهُ في دَارِهِ. رواه البخاري.

368. Narrated Abu-Huraira : 'Allah's Messenger ﷺ forbade drinking (directly) from the mouth of a water skin or

other leather containers[2], and forbade preventing one's neighbor from fixing a peg in (the wall of) one's house.' (Bukhari)

٣٦٩- حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ سِنَانٍ الْجَزَرِيِّ عَنِ ابْنٍ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لا تَشْرَبُوا وَاحِدًا كَشُرْبِ الْبَعِيرِ وَلَكِنِ اشْرَبُوا مَثْنَى وَثُلاثَ وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَيَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ هُوَ أَبُو فَرْوَةَ الرُّهَاوِيُّ *

369. Narrated ibn Abbas: 'The Messenger of Allah ﷺ said: "Do not drink as the camel does. But drink with two or three breaks. Recite Basmala when you start drinking and thank Allah ﷻ when you have drunk."' (At-Termizi)

٣٧٠- حَدَّثَنَا الأَنْصَارِيُّ حَدَّثَنَا مَعْنٌ حَدَّثَنَا مَالِكٌ قَالَ وحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ وَقَالَ الأَيْمَنَ فَالأَيْمَنَ قَالَ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَسَهْلِ بْنِ سَعْدٍ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ بُسْرٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

370. Narrated Anas: 'Some milk mixed with water was brought to the Prophet ﷺ and a nomad was sitting on his right and Abu-Bakr was on his left. The Prophet ﷺ drank then he gave it to the nomad saying: "The one on the right side is worthier of drinking first."' (At-Termizi)

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[2] The Messenger of Allah ﷺ forbade this because it is improper conduct that a Muslim would shun. It should be obvious that it is permissible.

٣٧١- عَــنْ أَبِــي سَعِيدٍ الخدْرِيِّ ﷺ قالَ: نَهى رَسُولُ اللهِ ﷺ عَنْ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي الشُّرْب مِنْ أَفْوَاهِهَا. رواه البخاري.

371. Narrated Abu-Sa'eed Al-Khudri ﷺ: 'Allah's Messenger ﷺ forbade bending the mouths of the water skins for the sake of drinking from them.' (Bukhari)

١٠٩ــ باب فى كراهة النفخ فى الشراب

Chapter(109)

About the Dislike of Blowing on a Drink

٣٧٢- حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَيُّــوبَ وَهُــوَ ابْــنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُــدْرِيِّ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَذَاةُ أَرَاهَا فِي الإِنَاءِ قَالَ أَهْرِقْهَا قَالَ فَإِنِّي لا أَرْوَى مِنْ نَفَسٍ وَاحِدٍ قَالَ فَأَبِنِ الْقَدَحَ إِذَنْ عَنْ فِيكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

372. Narrated Abu-Sa'eed Al-Khudri: 'The Prophet ﷺ forbade that one blows on a drink. A man said: "What is about a speck that one sees in the cup?" He said: "Pour some water out to remove it." He said. "My thirst is not quenched from one cup?" He said: "Let there be intervals in your drinking." (At-Termizi)

٣٧٢- حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الإِنَاءِ أَوْ يُنْفَخَ فِيهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

372. Narrated ibn Abbas: 'The Prophet ﷺ forbade that one breathes while drinking or blowing in the container.' (At-Termizi)

٣٧٤- حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ الْكُوفِيُّ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي وَنَشْرَبُ وَنَحْنُ قِيَامٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ وَرَوَى عِمْرَانُ بْنُ حُدَيْرٍ هَذَا الْحَدِيثَ عَنْ أَبِي الْبَزَرِيِّ عَنِ ابْنِ عُمَرَ وَأَبُو الْبَزَرِيِّ اسْمُهُ يَزِيدُ بْنُ عُطَارِدٍ *

374. Narrated ibn Omar : 'We would eat while walking and drink while standing during the lifetime of the Prophet ﷺ.' (At-Termizi)

٣٧٥- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

375. Narrated Abdullah ibn Amr: 'I saw the Messenger of Allah ﷺ drinking while sitting and while standing.'

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١١٠ــ باب فى أن ساقى القوم آخرهم شربا

Chapter (110)

About the One serving the Drink is the last One to Drink

٣٧٦- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا قَالَ وَفِي الْبَاب عَنْ ابْنِ أَبِي أَوْفَى قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

376. Narrated Abu-Qatada: 'The Prophet ﷺ said: "The one who serves drinks to people should be the last to drink."'

١١١ ـ باب فى جواز الشرب من جميع الآنية سوى الذهب والفضة

Chapter (111)

About the Permissibility of Drinking from any Sort of Material, except Gold and Silver

٣٧٧- عَـنْ أَنَسٍ ﷺ قَالَ: حَضَرَتِ الصَّلاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِـهِ، وَبَقِيَ قَوْمٌ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغُرَ الْمِخْضَـبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ، قُلْنَا: كَمْ كُنْتُمْ قَالَ: ثَمَانِينَ وَزِيَادَةً. رواه البخاري.

377. Narrated Anas ﷺ : 'It was the time for the prayer and those whose houses were nearby got up and went to their people (to perform the ablution), and there remained some people (sitting). Then a painted earthen pot (Al -mikhdab) containing water was brought to Allah's Messenger ﷺ. The pot was small, not broad enough for one to spread one's hand in it, yet all the people performed the ablution. (The sub-narrator said: 'We asked Anas: "How many people were you?" Anas ﷺ replied: 'There were eighty or more of us." (It was one of the miracles of Allah's Messenger ﷺ).' (Bukhari)

٣٧٨- عَنْ أَنَسٍ ﷺ : أَنَّ النَّبِيَّ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فِـيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْـبُعُ مِـنْ بَيْنِ أَصَابِعِهِ، قَالَ أَنَسٌ: فَحَزَرْتُ مَنْ تَوَضَّأَ مِنْهُ، مَا بَيْنَ بِنَ إِلَى الثَّمَانِينَ. رواه البخاري.

378. Narrated Thabit: Anas ﷺ said: "The Prophet ﷺ asked for some water and a shallow tumbler with a broad base

containing a small quantity of water was brought to him, whereby he put his fingers in it. Anas further said: "I noticed the water springing out from among his fingers." Anas added: "I estimated that the people who performed ablution from it numbered between seventy to eighty people."' (Bukhari)

٣٧٩- عَـنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رسولُ الله ﷺ: لاَ تَشْـرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضَّةِ وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الآخِرَةِ * مُتَّفَقٌ عَلَيْهِ.

379. Narrated Hozayfa ibn Al-Yaman (may Allah be pleased with them): 'Allah's Messenger ﷺ said: "Do not drink from silver or gold vessels, and do not eat from plates of these two metals, for such things are for them (the disbelievers) in this worldly life and for you in the Hereafter."' (Agreed upon)

٣٨٠- عَـنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ ورَضِيَ اللهُ عَنْها، أَنَّ رَسولَ اللهِ ﷺ قَالَ: الَّذِي يَشْرَبُ فِي آنِيَةِ الفِضَّةِ إِنَّما يُجَرْجِرُ فِي بَطْنِهِ نارَ جَهَنَّمَ رواه البخاري.

380. Narrated Umm Salama, the wife of the Prophet ﷺ: 'Allah's Messenger ﷺ said: "He who drinks from silver vessels is only filling his abdomen with Hellfire."' (Bukhari)

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(٣) كتاب اللباس

Book of Clothing

١١٢ــ باب فى استحباب الثوب الأبيض وجواز الألوان الأخرى

Chapter (112)
About the Desirability of White Garments, the Permissibility of other Colors, and the Forbiddance of Silk Clothes

[Clothes are one of Allah's favors to mankind, as man is shy by nature, and this is confirmed by the Noble Koran. Did not you see that when Adam's and Eve's awras [the part of the body that should be covered in front of others] were revealed, they hastened to cover themselves with leaves from the trees?

Noble Koran narrates to us their story in more than one place, and we mention here what is mentioned in the chapter entitled Al A'araf (the Heights), chapter number 7. Allah ﷻ says:

﴿ وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلاَ مِنْ حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩) فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١) فَدَلاَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ (٢٢) قَالاَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ(٢٣) قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (٢٤) ﴾ (الأعراف ١٩-٢٤)

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrong-doers. * Then, Satan whispered suggestions to them both in order to uncover what was hidden from them of their private parts (before). He said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." * And he (Satan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." * So he misled

them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their Awra). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you that verily, Satan is an open enemy unto you?" * They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us of Your Mercy, we shall certainly be of the losers." * (Allah) said: "Get down, one of you will be an enemy to the other (i.e. Adam, Eve, and Satan). On earth there will be a dwelling-place for you and an enjoyment for an appointed term of time." *" (7: 19-24)

Directly after these verses, the Noble Koran reminds mankind of the blessing of clothes by its statement:

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى
ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ (الاعراف ٢٦)

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. Such are among the signs of Allah that they may remember (leave falsehood and follow truth). *" (7: 26)

Men are permitted to wear any clothes, except feminine styles and silk, provided they do not cover their heels. Men should abandon the clothing of boastfulness and pride.

Women are permitted to wear all types of material, silk is permitted, provided it is not tight, transparent, and does not show the shape of their bodies. They should cover their bodies entirely.

This is sufficient and now let us read what Imam An-Nawawi compiled.]

﴿ يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴾ (الاعراف ٢٦)

Allah ﷻ said:

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better. Such are among the signs of Allah that they may remember (leave falsehood and follow truth). *" (7: 26) And

﴿ وَاللهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلاَلاً وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴾ (النحل ٨١)

"And Allah has made for you out of what He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus, He does perfect His Favor unto you, that you may submit yourselves to His Will (in Islam). *" (16: 81)

٣٨١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ وَفِي الْبَاب عَنْ سَمُرَةَ وَابْنِ عُمَرَ وَعَائِشَةَ قَالَ أَبو عِيسَى حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ الَّذِي يَسْتَحِبُّهُ أَهْلُ الْعِلْمِ وقَالَ ابْنُ الْمُبَارَكِ أَحَبُّ إِلَيَّ أَنْ يُكَفَّنَ فِي ثِيَابِهِ الَّتِي

كَـــانَ يُصَلِّي فِيهَا وقَالَ أَحْمَدُ وَإِسْحَقُ أَحَبُّ الثِّيَابِ إِلَيْنَا أَنْ يُكَفَّنَ فِيهَا الْبَيَاضُ وَيُسْتَحَبُّ حُسْنُ الْكَفَنِ *

The Messenger of Allah ﷺ said as:

381. Narrated by ibn Abbas: 'The Messenger of Allah ﷺ said: "Wear white clothes for they are the best of clothing and enshroud your dead therewith." (At-Termizi)

Abu-Issa said: "The Hadith of ibn Abbas is Hasan Saheeh. And the people of knowledge recommend this. ibn Al-Mobarak said: 'It is preferable to me that one is enshrouded in the clothes he used to wear while performing the prayers.' Ahmed and Ishaq said: 'It is preferable to us if one is enshrouded in a white shroud of good quality.'

٣٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ *

382. Narrated Samora ibn Jondob: 'The Messenger of Allah ﷺ said: "Wear white clothes because they are better and purer, and enshroud your dead persons therein."' (At-Termizi)

٣٨٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ رَأَيْتُ بِلالا يُؤَذِّنُ وَيَدُورُ وَيُتْبِعُ فَاهُ هَا هُنَا وَهَـــا هُنَا وَإِصْبَعَاهُ فِي أُذُنَيْهِ وَرَسُولُ اللَّهِ ﷺ فِي قُبَّةٍ لَهُ حَمْرَاءَ أُرَاهُ قَالَ مِنْ أَدَمٍ فَخَـــرَجَ بِلالٌ بَيْنَ يَدَيْهِ بِالْعَنَزَةِ فَرَكَزَهَا بِالْبَطْحَاءِ فَصَلَّى إِلَيْهَا رَسُولُ اللَّهِ ﷺ يَمُـــرُّ بَيْـــنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَـــاقَيْهِ قَالَ سُفْيَانُ نُرَاهُ حِبَرَةً قَالَ أبو عِيسَى حَدِيثُ أَبِي جُحَيْفَةَ حَدِيثٌ حَسَنٌ

صَـــحِيحٌ وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ يُدْخِلَ الْمُؤَذِّنُ إِصْبَعَيْهِ فِي أُذُنَـــيْهِ فِي الأَذَانِ وقَالَ بَعْضُ أَهْلِ الْعِلْمِ وَفِي الإِقَامَةِ أَيْضًا يُدْخِلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَهُوَ قَوْلُ الأَوْزَاعِيِّ وَأَبُو جُحَيْفَةَ اسْمُهُ وَهْبُ بْنُ عَبْدِ اللَّهِ السُّوَائِيُّ *

383. Narrated Awn ibn Abu-Johayfa: 'I saw Bilal delivering azan (for the prayer) and I would follow (looking at) his mouth (as he turned it) this (right side) and that (left side)[3] with his fingers in his ears while the Messenger of Allah ﷺ was in a red tent.' The narrator doubted whether the other narrator had said: 'made of hide.' Then Bilal preceded him (the Messenger of Allah ﷺ) with a headed-spear and planted it in Al-batha'a and so, the Messenger of Allah ﷺ performed the prayer at its direction[4] letting the donkey and the dog pass (between the headed-spear and qibla). The Prophet ﷺ was wearing a red garment. It seems to me as if I am looking at the brightness of his legs [now].'

٣٨٤- حَدَّثَـــنَا هَـــنَّادٌ حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنِ الأَشْعَثِ وَهُوَ ابْنُ سَوَّارٍ عَنْ أَبِي إِسْحَقَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي لَيْلَةِ إِضْحِيَانٍ فَجَعَلْتُ أَنْظُرُ إِلَـــى رَسُولِ اللَّهِ ﷺ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلا مِنْ حَدِيثِ الأَشْعَثِ *

384. Narrated Jaber ibn Samora: 'I saw the Messenger of Allah ﷺ in a moonlit night while he was wearing a red garment. I kept on looking at him and at the moon. To me, he was more beautiful than the moon.'

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[3] At reciting Al Hayalatayn Hayy Alas-Salah (come fast to the prayer). Hayy Alalfalah (come fast to success).

[4] Making it as a Sotra (a screen) between him and Al Qibla.

٣٨٥- وَرَوَى شُــعْبَةُ وَالــثَّوْرِيُّ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ رَأَيْــتُ عَلَى رَسُولِ اللَّهِ ﷺ حُلَّةً حَمْرَاءَ حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غَيْلَانَ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ وحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَــنَا شُــعْبَةُ عَنْ أَبِي إِسْحَقَ بِهَذَا وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا قَالَ سَأَلْتُ مُحَمَّــدًا قُلْــتُ لَهُ حَدِيثُ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ أَصَحُّ أَوْ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ فَرَأَى كِلَا الْحَدِيثَيْنِ صَحِيحًا وَفِي الْبَاب عَنْ الْبَرَاءِ وَأَبِي جُحَيْفَةَ * الترمذي.

385. Narrated Al-Bara'a ibn Azib: 'I saw the Messenger of Allah ﷺ wearing a red garment.' (At-Termizi)

٣٨٦- حَدَّثَــنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ أَخْبَرَنِي أَبِي عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعَرٍ أَسْوَدَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

386. Narrated A'isha: 'Once, the Messenger of Allah ﷺ went out in the morning wearing a black gown made of wool.' (At-Termizi)

٣٨٧- عَــنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِــيَةٍ، بِــيضٍ سَــحُولِيَّةٍ مِــنْ كُرْسُــفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلَا عِمَامَةٌ. رواه البخاري.

387. Narrated A'isha (may Allah be pleased with her): 'Allah's Messenger ﷺ was shrouded in three Yemenite white SahulIyyah (pieces of cloth) of cotton, and with them there was neither a shirt nor a turban.' (Bukhari)

٣٨٨- عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ﷺ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ، فَقَالَ: (دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ). فَمَسَحَ عَلَيْهِمَا. رواه

388. Narrated Al-Mogheera ibn Sho'aba ﵁: 'Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his Khuff (footwear). He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them.' (Bukhari)

١١٣ ـ باب فى استحباب القميص

Chapter (113)

About the Desirability of Wearing Shirts

٣٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الْبَسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَاب عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ *

389. Narrated Samora ibn Jondob: 'The Messenger of Allah ﷺ said: "Wear white clothes because they are better and purer and enshroud your dead persons therein." (At-Termizi)

٣٩٠- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَقَ عَنْ مُسْلِمِ بْنِ نَذِيرٍ عَنْ حُذَيْفَةَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِعَضَلَةِ سَاقِي أَوْ سَاقِه فَقَالَ هَذَا مَوْضِعُ الإِزَارِ فَإِنْ أَبَيْتَ فَأَسْفَلَ فَإِنْ أَبَيْتَ فَلا حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ عَنْ أَبِي إِسْحَقَ *

390. Narrated Hozayfa: 'The Messenger of Allah ﷺ held my calf,' or he said: He held his calf, and said: "This is the place where the loincloth should reach. If you refused, let it go lower. If you refused, know that it should not cover the heels." (At-Termizi)

٣٩١- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ قَالَ أَنْبَأَنَا شُعْبَةُ قَالَ أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَال سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ عَنْ خَرَشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ ثَلاثَةٌ لا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ ولا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ فَقَدْ خَابُوا وَخَسِرُوا فَقَالَ الْمَنَّانُ وَالْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ قَالَ وَفِي الْبَاب عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ بْنِ ثَعْلَبَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَمَعْقِلِ بْنِ يَسَارٍ قَالَ أبو عِيسَى حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ *

391. Narrated Abu-Zarr: 'The Prophet ﷺ said: "There are three men whom Allah does not look at or purify, and they will receive a severe torment." We said: "Who are these, O Messenger of Allah! They have been lost and ruined?" He said: "The one who mentions his good deeds to others boastfully (or the one who takes more that he gives), the one who lets his garment hang down below his heels, and the one who sells his merchandise by false oaths."' (At-Termizi)

٣٩٢- حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي غِفَارٍ الْمُثَنَّى بْنِ سَعِيدٍ الطَّائِيِّ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ جَابِرِ بْنِ سُلَيْمٍ قَالَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ عَلَيْكَ السَّلامُ فَقَالَ لا تَقُلْ عَلَيْكَ السَّلامُ وَلَكِنْ قُلِ السَّلامُ عَلَيْكَ وَذَكَرَ قِصَّةً طَوِيلَةً وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

392. Narrated Abu-Tameema Al-Hojaymi: 'I came to the Prophet ﷺ and said: " Alaykas-Sala mo (Upon you be peace)." He said: "Do not say: 'Alaykas-Sala mo (Upon you be peace)' but say: 'As-Salamo Alayka." The narrator mentioned a long story.' (At-Termizi)

٣٩٣- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ وَفِي الْبَاب عَنْ أَبِي الأَحْوَصِ عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

393. Narrated Abdulla ibn Amr ibn Al-Ass: 'The Messenger of Allah ﷺ said: "Really, Allah ﷻ likes to see the traces of His favors on His servant."' (At-Termizi)

٣٩٤- حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الإِيمَانِ شَاءَ يَلْبَسُهَا هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ حُلَلِ الإِيمَانِ يَعْنِي مَا يُعْطَى أَهْلُ الإِيمَانِ مِنْ حُلَلِ الْجَنَّةِ *

394. Narrated Anas Al-Johani: "The Messenger of Allah ﷺ said: "He that refused to wear the clothes worn boastfully, out of modesty for Allah's sake, being able to wear them, Allah ﷻ will summon him before all people and let him choose whatever he likes of the clothing of the people of faith (in Paradise)."

١١٤- باب فى تحريم لبس الحرير للرجال

Chapter (114)

About the Forbiddance of Silky Clothes for Men

٣٩٥- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا إِسْحَقُ بْنُ يُوسُفَ الأَزْرَقُ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ حَدَّثَنِي مَوْلَى أَسْمَاءَ عَنِ ابْنِ عُمَرَ قَال سَمِعْتُ عُمَرَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ وَفِي الْبَاب عَنْ عَلِيٍّ وَحُذَيْفَةَ وَأَنَسٍ وَغَيْرِ وَاحِدٍ وَقَدْ ذَكَرْنَاهُ فِي كِتَابِ اللِّبَاسِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ وَاسْمُهُ عَبْدُ اللَّهِ وَيُكْنَى أَبَا عَمْرٍو وَقَدْ رَوَى عَنْهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ *

395. Narrated Ibn Omar : ‘I heard Omar saying that the Prophet ﷺ said: “He who wore silk garments in life will not wear them in the Hereafter.” (At-Termizi)

٣٩٦- حَدَّثَـــنَا إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَـــنْ نَـــافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حُـــرِّمَ لِـــبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي وَأُحِلَّ لإِنَاثِهِمْ قَالَ أبو عِيسَى وَفِي الْـــبَاب عَـــنْ عُمَـــرَ وَعَلِيٍّ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنَسٍ وَحُذَيْفَةَ وَأُمِّ هَانِئٍ وَعَبْدِ اللَّهِ بْنِ عَمْـــرٍو وَعِمْـــرَانَ بْنِ حُصَيْنٍ وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَجَابِرٍ وَأَبِي رَيْحَانَ وَابْنِ عُمَرَ وَالْبَرَاءِ وَوَاثِلَةَ بْنِ الأَسْقَعِ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

396. Narrated Abu-Musa Al-Asha'ari: ‘The Messenger of Allah ﷺ said: ”Wearing silk clothes and gold is unlawful for the males of my followers and lawful for their females.”’ (At-Termizi)

٣٩٧- عَـنْ حُذَيْفَـةَ ﷺ قَـالَ: نَهَانَـا النَّبِيَّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّـةِ، وَأَنْ نَـأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رواه البخاري.

397. Narrated Hozayfa ibn Al-Yaman ﷺ: 'The Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat off them, and also forbade the wearing of silk and Dibaj (thick silk) or sitting on it.' (Bukhari)

١١٥- في جواز لبس الحرير للرجال لمن به حكة

Chapter (115)

About the Permissibility of wearing Silk by Men due to Medical Reasons

٣٩٨- عَـنْ أَنَسٍ ﷺ قَالَ: رَخَّصَ النَّبِيَّ ﷺ لِعَبْدِ الرَّحْمنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا. رواه البخاري.

398. Narrated Anas ﷺ: 'The Prophet ﷺ allowed Abdoul-Rahman ibn Awf and Al-Zobayr to wear silk shirts because they had a skin disease that caused them to itch.' (Bukhari)

٣٩٩- عَنْ أنس في رواية: أَنَّهُمَا شَكَوَا إِلَى النَّبِيِّ ﷺ يَعْنِي الْقَمْلَ فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ. رواه البخاري.

399. Narrated Anas ﷺ: ' Abdul-Rahman ibn Awf and Al-Zobayr complained to the Prophet ﷺ about lice (that caused itching), so he allowed them to wear silk clothing.' (Bukhari)

١١٦ – باب فى النهى عن افتراش جلود النمور والركوب عليها

Chapter (116)

About the Forbiddance of Sitting and Riding on Tigers' Skin

٤٠٠ – حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا ابْنُ الْمُبَارَكِ وَمُحَمَّدُ بْنُ بِشْرٍ وَعَبْدُ اللَّهِ بْنُ إِسْمَعِيلَ بْنِ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ أَنَّهُ كَرِهَ جُلُودَ السِّبَاعِ قَالَ أَبو عِيسَى وَلا نَعْلَمُ أَحَدًا قَالَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ غَيْرَ سَعِيدِ بْنِ أَبِي عَرُوبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرِّشْكِ عَنْ أَبِي الْمَلِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ جُلُودِ السِّبَاعِ وَهَذَا أَصَحُّ *

400. Narrated Osama ibn Omayr ibn Amir: 'The Prophet ﷺ forbade taking predatory animals' skins to be used as mats.' (Bukhari)

*   *   *

١١٧ـ باب فيما يقول المسلم إذا لبس ثوبا جديدا

Chapter (117)

About the Invocation a Muslim should use upon wearing New Clothing or Footwear

٤٠١ – حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ

بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ قَالَ أَبو عِيسَى وَفِي الْبَاب عَنْ عُمَرَ وَابْنِ عُمَرَ حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ عَنِ الْجُرَيْرِيِّ نَحْوَهُ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ *

401. Narrated Abu-Sa'eed: 'Whenever the Messenger of Allah ﷺ had a new garment he used to name it, for example a turban, or a shirt and say: "O Allah! Praise belongs to You. You have caused me to wear this. I ask You the good of it and the good in making it. And I seek refuge with You from the evil of it and the evil in making it." (At-Termizi)

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(٤) كتاب آداب النوم والاضطجاع

Book of the due Manner of Sleeping

١١٨ ـ باب في آداب النوم والاضطجاع

Chapter (118)

About the Manner of Sleeping and Reclining

٤٠٢- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: (اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ). رواه البخاري.

402. Narrated Al-Bara'a ibn Azib: 'Whenever Allah's Messenger ﷺ went to bed, he used to sleep on his right side and then say: "Allahomma Aslamto Nafsee Ilay ka, Wa Wajjahto Wajhee Ilayka, Wa Fawwadhto Amree Ilayka, Wa Alja'to

Thahree Ilayka, Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikita bika Allathee Anzalta Wa Nabiyyika Allathee Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in Your Prophet whom You have sent)." Allah's Messenger ﷺ said: "Whoever recites these words (before going to bed) and dies the same night, he will die on Al Fitrah (the Islamic religion (as a Muslim))."' (Bukhari)

٤٠٣- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيّ ﷺ: (إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَأْ وُضُوءَكَ لِلصَلاَةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَكَلَّمُ بِهِ). قَالَ: فَرَدَّدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، قُلْتُ: وَرَسُولِكَ، قَالَ: (لاَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ). رواه البخاري.

403. Narrated Al Bara'a ibn Azib: 'The Prophet ﷺ said to me: "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say: 'Allahomma Innee Wajjahto Wajhee Ilayka, Wa Fawwadhto Amree Ilayka, Wa Alja'to Thahree Ilayka Raghbatan Wa Rahbatan Ilayka. La Malja' Wa la Manja Minka Illa Ilayka. Amanto Bikita bika Allathee Anzalta Wa Nabiyyika Allathee Arsalta! (O Allah! I have submitted my soul to You. I have turned my face towards You. I have confined my affairs to You. I have left my back to Your protection out of fear and hope in You. There is neither resort nor delivery from You except to You. I believe in the Book You have sent down. I believe in Your Prophet whom

You have sent)." Then if you die on that very night, you will die with faith (on the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet ﷺ and when I reached: "Amanto Bikita bika Allathee Anzalta (O Allah I believed in Your Book which You have revealed)." I said: "Wa Rasoolika (and Your Messenger)." The Prophet ﷺ said: "No. (Say): 'Wa Nabiyyikallathee Arsalta (And Your Prophet whom You have sent),' in its stead."' (Bukhari)

٤٠٤- عَـنْ حُذَيْفَـةَ بْنِ الْيَمانِ ﷺ قَالَ: كانَ النَّبِيّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّـيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قالَ: (الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ ما أَماتَنَا وَإِلَيْهِ النُّشُورُ). رواه البخاري.

404. Narrated Hozayfa ibn Al Yama n ﷺ: 'When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and would say: "Bismika Amooto Wa Ahya , (O Allah! In Your Name I die and live)." When he got up he would say: "Alhamdo lilla hillathee Ahya na Bada Ma Ama tana Wa Ilayhin-Noshoor (Praise be to Allah Who gave us life after He had caused us to die (sleep) and to Him is the Final Return)." (Bukhari)

٤٠٥- حَدَّثَـنَا أَبُـو كُرَيْـبٍ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَى رَسُولُ اللَّهِ ﷺ رَجُلا مُضْطَجِعًا عَلَـى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ ضَجْعَةٌ لا يُحِبُّهَا اللَّهُ وَفِي الْبَاب عَنْ طِهْفَةَ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ عَنْ يَعِيشَ بْـنِ طِهْفَةَ عَنْ أَبِيهِ وَيُقَالُ طِخْفَةُ وَالصَّحِيحُ طِهْفَةُ وَقَالَ بَعْضُ الْحُفَّاظِ الصَّحِيحُ طِخْفَةُ وَيُقَالُ طِغْفَةُ يَعِيشُ هُوَ مِنَ الصَّحَابَةِ *

405. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ saw a man spread (lying face down) and he said: "This is a reposing position that Allah ﷻ dislikes."' (At-Termizi)

١١٩ ـ باب فى جواز الاستلقاء على القفا ووضع إحدى الرجلين على الأخرى إذا لم يخش انكشاف العورة

Chapter (119)

About the Permissibility of Lying on the Back placing One Leg on the Other provided One is Covering One's Awrah

٤٠٦- عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الأَنْصَارِيِّ ﷺ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلْقِيًا فِي المَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. رواه البخاري.

406. Abdullah ibn Zayd Al-Ansari ﷺ narrated that he has seen the Prophet ﷺ lying flat (on his back) in the mosque, putting one of his legs over the other. (Bukhari)

٤٠٧- عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ بِفِنَاءِ الْكَعْبَةِ، مُحْتَبِيًا بِيَدِهِ هكَذَا. رواه البخاري.

407. Narrated Ibn Omar : 'I saw Allah's Messenger ﷺ in the courtyard of the Kabah in Al-Ihtiba'a posture putting his arms round his legs like this.' (Bukhari)

*   *   *

١٢٠ـ باب فى أداب المجلس والجليس

Chapter : (120)

About the Manners of Sitting with One's Companions

٤٠٨- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يُقِمْ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

408. Narrated Ibn Omar : 'The Messenger of Allah ﷺ said: "Let not one of you request his brother to leave his place and then he sits in it." (At-Termizi)

٤٠٩- عَـنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، ولَكِنْ تَفَسَّحُوا وتَوَسَّعُوا). رواه البخاري.

409. Narrated Ibn Omar (may Allah be pleased with them): 'The Prophet ﷺ said: "A man should not make another man get up from his seat (in a gathering) to sit in it, but one should make room and spread out."' (Bukhari)

٤١٠- عَـنْ سَـلْمَانَ الْفَارِسِيِّ ﷺ قالَ: قالَ النَّبِيِّ ﷺ: (لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، ويَتَطَهَّرُ ما اسْتَطَاعَ مِنْ طُهْرٍ، ويَدَّهِنُ مِنْ دُهْنِه، أَوْ يَمَسَّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمامُ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى). رواه البخاري.

410. Narrated Salman Al-Farisi ﷺ: 'The Prophet ﷺ said: "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent available to him, then proceeds for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him, and then remains silent while the Imam delivers the Friday sermon, his sins in between the present and the last Friday would be forgiven." (Bukhari)

٤١١- حَدَّثَـنَا قُتَيْبَةُ حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّـدِ بْـنِ يَحْـيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ عَنْ وَهْبِ بْنِ حُذَيْفَةَ أَنَّ رَسُـولَ اللَّـهِ ﷺ قَالَ الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ وَإِنْ خَرَجَ لِحَاجَتِهِ ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِـهِ قَـالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِي الْبَاب عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ *

411. Narrated Wahb ibn Hozayfa : 'The Messenger of Allah ﷺ said: "The man is entitled to his seat. If he went out and returned, he is even more entitled to it."' (At-Termizi)

٤١٢- حَدَّثَــنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا يَحِلُّ لِلرَّجُلِ أَنْ يُفَــرِّقَ بَيْنَ اثْنَيْنِ إِلا بِإِذْنِهِمَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ عَامِرٌ الأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَيْضًا *

412. Narrated Abdullah ibn Amr: 'The Messenger of Allah ﷺ said: "It is not lawful for a man to separate two people and sit between them, without their permission."' (At-Termizi)

٤١٣- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَــيْدِ اللَّـــهِ ابْـــنِ زَحْرٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُــولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلَاءِ الدَّعَوَاتِ لِأَصْحَابِهِ اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّــتَكَ وَمِـــنَ الْيَقِيـــنِ مَـــا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُــرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَــنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ *

413. Narrated Ibn Omar : 'Whenever the Messenger of Allah ﷺ left a gathering, he used to make the following invocation: "O Allah! Divide for us of fear what debars us from the acts of disobedience and from the acts of obedience

that admit us into Your Paradise, and of firm faith that discards the misfortunes of life. O Allah! Let us have sound health, hearing, and sight as long as You grant us life. O Allah! Let our enemies be revenged and defeated by You and grant us victory against them. O Allah! Let our misfortune be not in our religion. Let life be not our utmost concern and do not make him that oppresses us overpower us."' (At-Termizi)

١٢١ ـ باب في الرؤيا وما يتعلق بها

Chapter (121)

About Vision and What is Related to it

﴿ وَمِنْ آيَاتِهِ مَنَامُكُم بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُم مِّن فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴾ (الروم ٢٣)

"And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. *" (30: 23)

٤١٤- حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَالرُّؤْيَا ثَلَاثٌ فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ وَالرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ فَلْيَتْفُلْ وَلَا يُحَدِّثْ بِهَا النَّاسَ قَالَ وَأُحِبُّ الْقَيْدَ فِي النَّوْمِ وَأَكْرَهُ الْغُلَّ الْقَيْدُ ثَبَاتٌ فِي الدِّينِ قَالَ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

The Messenger of Allah ﷺ said as:

414. Narrated by Abu-Huraira: 'The Messenger of Allah ﷺ said: "At the end of time, the believer's vision will often

come true. The most truthful believer will have the most truthful vision. And the believer's dream is one part of forty-six parts of prophethood. Dreams are of three kinds: a righteous dream is a good tiding from Allah ﷻ, the sad dream is from Satan, and the dream that one indulges himself in. Thus, if one of you saw what he dislikes, let him get up, spit [symbolically to the left], and let him not tell people about it. I love fetters and hate yokes[5] for a fetter means feet fixed in the religion (refraining one from doing evil)." (At-Termizi)

٤١٥- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ ﷺ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ قَالَ وَفِي الْبَاب عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينٍ الْعُقَيْلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَابْنِ عُمَرَ وَأَنَسٍ قَالَ وَحَدِيثُ عُبَادَةَ حَدِيثٌ صَحِيحٌ *

415. Narrated Obada ibn Al-Samit: 'The Prophet ﷺ said: "The believer's dream is one part of forty six parts of prophethood."' (At-Termizi)

٤١٦- حديث أَبِي قَتَادَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: الرُّؤْيَا مِنَ اللهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ، حِينَ يَسْتَيْقِظ، ثَلاَثَ مَرَّاتٍ، وَيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لاَ تَضُرُّهُ أخرجه البخاري.

416. Narrated Abu Qatada ﷺ: 'I heard the Prophet ﷺ saying: "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something

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[5] i.e. the chain that is tied round the neck of the slave or the prisoner. It was disliked by the Prophet ﷺ because it is one of the marks of the people of the Fire. Allah ﷻ says about them:
"For the unbelievers, We have prepared chains, yokes, and a blazing Fire *"

he dislikes, when he gets up, he should blow thrice (on his left side) and seek refuge with Allah from its evil, for then it will not harm him."' (Bukhari)

٤١٧- حديث أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ أخرجه البخاري.

417. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "When the Day of Resurrection approaches, the dream of a believer will hardly fail to come true, and the dream of a believer is one of the forty-six parts of An-Nobowwah (prophethood)."' (Bukhari)

٤١٨- حديث أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنْ رَآنِي فِي الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي أخرجه البخاري.

418. Narrated Abu-Huraira ﷺ: 'I heard the Prophet ﷺ saying: "Whoever sees me in a dream will see me when he is awake, for Satan cannot impersonate me."' (Bukhari)

٤١٩- عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ ما لَمْ تَرَهُ، أَوْ يَقُولَ عَلَى رَسُولِ اللهِ ﷺ ما لَمْ يَقُلْ). رواه البخاري.

419. Narrated Wathila ibn Al-Asqa ﷺ : 'Allah's Messenger ﷺ said: "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."' (Bukhari)

(٥) كتاب السلام

Book of Greetings

(١٢٢) باب فى فضل السلام والأمر بإفشائه

Chapter (122)

About the Superiority of Greeting People with the Islamic Greeting

Allah ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النور ٢٧)

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted the occupants, that is better for you in order that you may remember. *" (24: 27) And

﴿ لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ وَلاَ عَلَى أَنْفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالاَتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ (النور ٦١)

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles,

or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (Say: "As-Salamo Alaykom - peace be on you") blessed and good. Thus, Allah makes clear the Verses to you that you may understand. *" (24: 61) And

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴾ (النساء ٨٦)

"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things. *" (4: 86) And

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنكَرُونَ (٢٥) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) ﴾ (الزاريات ٢٤ : ٢٧)

"Has the story of the honored guests of Abraham (the three angels: Gabriel along with another two) reached you? * When they came in to him and said: "Salam (peace be upon you)!" He answered: "Salam (peace be upon you)," and he said: "You are a people unknown to me." * Then he turned to his household and brought out a roasted calf (as the property of Abraham was mainly cows) * And placed it before them (saying): "Will you not eat?" *" (51" 24-27) And

٤٢٠- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ : أَيُّ الإِسْلَامِ خَيْرٌ قَالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ). رواه البخاري.

420. Narrated Abdullah ibn Amr (may Allah be pleased with them): 'A man asked the Prophet ﷺ: "Whose Islam is good or what sort of deeds (or what qualities) of Islam are good?" The Prophet ﷺ replied: "To feed (others) and to greet those whom you know and those whom you do not know."' (Bukhari)

٤٢١- عَـنْ أَبِي هُرَيْرَةَ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًـا، ثُـمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ المَلَائِكَةِ، فَاسْتَمِعْ ما يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ، فَـزَادُوهُ: وَرَحْمَةُ اللهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حَتَّى الآنَ). رواه البخاري.

421. Narrated Abu-Huraira ﷺ: 'The Prophet ﷺ said: "Allah created Adam, and his height was 60 cubits. When He created him, He said to him: "Go and greet that group of angels, and listen to their reply, for that will be your greeting (salutation) and the greeting (salutation) of your offspring."' (Bukhari)

So Adam said (to the angels): "As-Salamo Alaykom (Peace be upon you)." The angels replied: "As-Salamo Alayka Wa Rahmatollah (Peace and Allah's Mercy be upon you)." Thus the angels added to Adam's salutation the expression: "Wa Rahmatollah" Any person who will enter Paradise will resemble Adam (in his image, appearance, and

figure etc.). People have been decreasing in stature since Adam's creation.

٤٢٢- حديث الْبَرَاءِ رضي الله عنه، قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ، بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، أَوْ قَالَ: آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالإِسْتَبْرَقِ أخرجه البخاري.

422. Narrated Al-Bara'a ibn Azib ﷺ: 'Allah's Messenger ﷺ ordered us to do seven things and forbade us from seven other things. He ordered us to visit the sick, to follow funeral processions, to respond to a sneezer invoking Allah ﷻ ("May Allah ﷻ bestow of His Mercy on you," if he says: "Praise be to Allah"), to accept invitations, to greet (everybody), to help the oppressed, and to help others fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silk carpets placed on saddles), to wear Al-Qissi (a kind of silk cloth), to wear silk Dibaj or Istabraq (two kinds of silk clothes).' (Bukhari)

٤٢٣- حَدَّثَنَا هَنَّادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلامَ بَيْنَكُمْ وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ سَلامٍ وَشُرَيْحِ بْنِ هَانِئٍ عَنْ أَبِيهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْبَرَاءِ وَأَنَسٍ وَابْنِ عُمَرَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

423. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "By Him in Whose hand my soul is, you will not enter

Paradise until you believe. You will not believe until you love each other. Would I commend you a thing that if you adhered to it, you would love each other? Spread greetings (the Islamic form of greeting) among yourselves.''' (At-Termizi)

٤٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ الأَعْرَابِيِّ عَنْ زُرَارَةَ بْنِ أَوْفَى عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ ﷺ قَدِمَ رَسُولُ اللَّهِ ﷺ قَدِمَ رَسُولُ اللَّهِ ﷺ فَجِئْتُ فِي النَّاسِ لأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَثْبَتُّ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلُ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ صَحِيحٌ *

424. Narrated Abdullah ibn Salam: 'When the Messenger of Allah ﷺ came to Al Madeenah, the people hastened to receive him saying: "The Messenger of Allah ﷺ has come. The Messenger of Allah ﷺ has come. The Messenger of Allah ﷺ has come." I came with the people to see him. When I looked at his face I knew that his face was not the face of a liar. The first thing he said was: "O people! Spread greeting people (with the Islamic greeting), serve food, and perform the (voluntary) prayer when people sleep that you would enter Paradise safely."' (At-Termizi)

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١٢٣ ـ باب فى كيفية السلام

Chapter (123)

About the Form of the Islamic Greeting

It is desirable that the one initiating the Islamic greeting should say: "As-Salamo Alaykom Wa Rahmatollah Wa Barakatoh (Peace and blessing of Allah be upon you)."

He should say: " Alaykom" that is used to address a group of people, even if the person he is greeting is only one. The other person or people should reply: "Wa Alaykomos-Salamo Wa Rahmatollah Wa Barakatoh (Peace and blessing of Allah be upon you)."

٤٢٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ الْبَلْخِيُّ قَالا حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ ابْنِ سُلَيْمَانَ الضُّبَعِيُّ عَنْ عَوْفٍ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ السَّلامُ عَلَيْكُمْ قَالَ قَالَ النَّبِيُّ ﷺ عَشْرٌ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَالَ النَّبِيُّ ﷺ عِشْرُونَ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَالَ النَّبِيُّ ﷺ ثَلاثُونَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَاب عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَسَهْلِ بْنِ حُنَيْفٍ *

The Messenger of Allah ﷺ said as:

425. Narrated by Omran ibn Hosayn: 'A man came to the Prophet ﷺ and greeted him" "As-Salamo Alykom (peace be upon you)." The Prophet ﷺ said: "Ten (good deeds)." Another man came and said: "As-Salamo Alykom Wa Rahmatollah (peace and Allah's mercy be upon you)." The Prophet ﷺ said: "Twenty (good deeds)." A third man came and said: "As-Salamo Alykom Wa Rahmatolla h Wa Barakatoh

(peace, and Allah's mercy and blessing be upon you)." The Prophet ﷺ said: "Thirty (good deeds)." (At-Termizi)

٤٢٦- حديث عَائِشَةَ ، أَنَّ النَّبِيَّ ﷺ، قَالَ لَهَا: يَا عَائِشَةُ هذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ فَقَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ تَرَى مَا لاَ أَرَى تُرِيدُ النَّبِيَّ ﷺ أخرجه البخاري.

426. Narrated Abu-Salama ﷺ: A'isha (may Allah be pleased with her) said that the Prophet ﷺ said to her: "O A'isha ! This is Gabriel and he sends his salutations to you." A'isha said: 'Wa Alayhis-Salamo Wa Reahmatollah Wa Barakatoho (Peace (greetings) to him, and Allah's Mercy and Blessings be on him)." Abu-Salama said that A'isha said to the Prophet ﷺ: "You see what I don't see." (Bukhari)

٤٢٧- عَنْ أَنَسٍ ﷺ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاَثًا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلاَثًا. رواه البخاري.

427. Narrated Anas ﷺ: 'Whenever the Prophet ﷺ spoke a sentence (said anything), he used to repeat it thrice so that the people would understand it properly from him, and whenever he asked permission to enter he used to knock the door (thrice) with a greeting.' (Bukhari)

٤٢٨- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلَدَةَ بْنَ حَنْبَلٍ أَخْبَرَهُ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَلِبَإٍ وَضَغَابِيسَ إِلَى النَّبِيِّ ﷺ وَالنَّبِيُّ ﷺ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ وَلَمْ أَسْتَأْذِنْ فَقَالَ النَّبِيُّ ﷺ ارْجِعْ فَقُلِ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ قَالَ عَمْرٌو وَأَخْبَرَنِي بِهَذَا الْحَدِيثِ أُمَيَّةُ بْنُ صَفْوَانَ وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَدَةَ قَالَ أبو

عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنِ ابْنِ جُرَيْجٍ مِثْلَ هَذَا *

428. Kalda ibn Hanbal said: 'Safwan ibn Omayya sent me with colostrums and cucumber to the Prophet ﷺ when he was at the upper part of the valley. I entered without greeting him or asking his permission. The Prophet ﷺ said: "Return and say: 'Al-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter) ?'" Kaldah ibn Hanbal said: "This took place after Safwan had accepted Islam."'

٤٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي خَالِدٍ وَهْبٍ عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ * أبو داود.

429. Narrated Abu-Omama: 'The Messenger of Allah ﷺ said: "The nearest to Allah is he that starts greeting people with the Islamic greeting."' (Abu-Dawood)

٤٣٠- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ طَلَبْتُ النَّبِيَّ ﷺ فَلَمْ أَقْدِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرٌ هُوَ فِيهِمْ وَلَا أَعْرِفُهُ وَهُوَ يُصْلِحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ إِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ ثَلَاثًا ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيَقُلِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ ﷺ قَالَ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ وَعَلَيْكَ وَرَحْمَةُ اللَّهِ قَالَ أبو عِيسَى وَقَدْ رَوَى هَذَا الْحَدِيثَ

أَبُو غِفَارٍ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ عَنْ أَبِي جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ الْهُجَيْمِيِّ قَالَ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرَ الْحَدِيثَ وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ *

430. Narrated Abu-Tameema Al-Hojaymi: 'I went to a meeting seeking to see the Prophet ﷺ, but I could not distinguish him. He was reconciling between people. When they ended some people came out and one of them said: "O Messenger of Allah!" At that, I came to know him. I said to him: " Alaykas-Salamo Messenger of Allah! 'Alaykas-Salamo Messenger of Allah! 'Alaykas-Salamo (Upon you be peace) Messenger of Allah!" He said: " Alaykas-Salamo is the greeting of the dead[6]." He said this thrice. Abu-Tameema said: 'Then the Prophet ﷺ directed his face to me and said: "If the Muslim man meets his Muslim brother, let him greet him: "As-Salamo Alaykom Wa Rahmatollah (May peace and mercy of Allah be upon you)."' Abu-Tameema said: 'Then the Prophet ﷺ returned the greeting: "Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you). Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you). Wa Alayka Wa Rahmatollah (May peace and mercy of Allah be upon you)." (At-Termizi)

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6 This does not mean that one greets the dead: " Alaykas-Salamo (Upon you be peace)." because it was narrated that the Messenger of Allah ﷺ greeted them: "As-Sal mo Alaykom." The Messenger of Allah ﷺ said this because it was their habit to say this.

١٢٤ـ باب في آداب السلام

Chapter (124)

About How to make the Islamic Greeting

٤٣١- عَـن أبي هريرة ﷺ، في رواية، قَالَ: قَالَ رَسُولُ الله ﷺ: (يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي، وَالمَاشِي عَلَى القَاعِدِ، وَالقَلِيلُ عَلَى الكَثِيرِ). رواه البخاري.

431. Narrated Abu-Huraira ﷺ: 'Allah's Messenger ﷺ said: "The riding person should greet the walking one, and the walking one should greet the sitting one, and a small number of people should greet the larger number of people."' (Bukhari)

٤٣٢- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ قَالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ). رواه البخاري.

432. Narrated Abdullah ibn Amr: 'A man asked the Prophet ﷺ: "What sort of deeds or traits of Islam are good?" The Prophet ﷺ said: "To feed others, and to greet those whom you know and those whom you do not know."' (Bukhari)

٤٣٣- حَدَّثَـنَا مُحَمَّـدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبِي خَالِدٍ وَهْبٍ عَنْ أَبِي سُفْيَانَ الْحِمْصِيِّ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ * أبو داود.

4 33. Narrated Abu-Omama: 'The Messenger of Allah ﷺ said: "The nearest to Allah is he that starts greeting people with the Islamic greeting."' (Abu-Da wood)

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١٢٥ــ باب فى استحباب إعادة السلام وإن تكرر اللقاء

Chapter (125)

About Repeating the Islamic Greeting whenever a Muslim meets his Muslim Brother

٤٣٤- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ أَخْبَرَنَا إِسْمَعِيلُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعٍ الزُّرَقِيِّ عَنْ جَدِّهِ عَنْ رِفَاعَةَ بْنِ رَافِعٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ يَوْمًا قَالَ رِفَاعَةُ وَنَحْنُ مَعَهُ إِذْ جَاءَهُ رَجُلٌ كَالْبَدَوِيِّ فَصَلَّى فَأَخَفَّ صَلَاتَهُ ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَفَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَأْتِي النَّبِيَّ ﷺ فَيُسَلِّمُ عَلَى النَّبِيِّ ﷺ فَيَقُولُ النَّبِيُّ ﷺ وَعَلَيْكَ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَخَافَ النَّاسُ وَكَبُرَ عَلَيْهِمْ أَنْ يَكُونَ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ فَقَالَ الرَّجُلُ فِي آخِرِ ذَلِكَ فَأَرِنِي وَعَلِّمْنِي فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وَأُخْطِئُ فَقَالَ أَجَلْ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ ثُمَّ تَشَهَّدْ وَأَقِمْ فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ ثُمَّ ارْكَعْ فَاطْمَئِنَّ رَاكِعًا ثُمَّ اعْتَدِلْ قَائِمًا ثُمَّ اسْجُدْ فَاعْتَدِلْ سَاجِدًا ثُمَّ اجْلِسْ فَاطْمَئِنَّ جَالِسًا ثُمَّ قُمْ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ وَإِنِ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلَاتِكَ قَالَ وَكَانَ هَذَا أَهْوَنَ عَلَيْهِمْ مِنَ الْأَوَّلِ أَنَّهُ مَنِ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّهَا قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَمَّارِ ابْنِ يَاسِرٍ قَالَ أَبو عِيسَى حَدِيثُ رِفَاعَةَ بْنِ رَافِعٍ حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ عَنْ رِفَاعَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ *

434. Narrated Rifa'a ibn Rafi: 'While the Messenger of Allah ﷺ was sitting in the mosque and we were sitting with him, a man who looked like as a nomad came in and

performed Al-salah (the prayer) extremely briefly. He went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned his greeting and said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The man went back, offered Al-salat (the prayer), returned, and greeted the Prophet ﷺ who returned his greeting and said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The man did so twice or thrice, and each time the Prophet ﷺ said to him: "Go back and offer Al-salat (the prayer), for you have not performed the prayer." The people feared lest each one who performed the prayer so briefly would have no prayer (no reward for his prayer). At last, the man said: "Show me and teach me, for I am but a human who is liable both to err and to behave well." He said: "Well. If you stood for Al-salat (the prayer) perform Al-wodoo' as Allah has ordered you, then recite Al-shahada (testimony of faith) and after that recite Al-iqama. If you have (memorized) any portion of the Koran read it, otherwise praise, glorify, and exalt Allah. Then bow until you feel at ease. Then stand erect. Then prostrate until you feel at ease. Then sit until you feel at ease. Then stand. And if you so did, your prayer is complete. And if you missed anything from it, it will be reduced from your prayer but it will not be wholly useless." The narrator said: " This was less hard for them than their primary thought, i.e. that the prayer performed extremely briefly has no reward.'

١٢٦ـ باب في استحباب السلام إذا دخل بيته

Chapter (126)

About the Desirability of Greeting One's Family

﴿ لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ وَلاَ عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالاَتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴾ (النور ٦١)

Allah ﷻ said:

"There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter houses, greet one another with a greeting from Allah (Say: 'As-Salamo Alaykom - peace be on you') blessed and good. Thus, Allah makes clear the signs to you that you may understand. * (24: 61)

٤٣٥- حَدَّثَـنَا أَبُو حَاتِمٍ الْبَصْرِيُّ الأَنْصَارِيُّ مُسْلِمُ بْنُ حَاتِمٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّـهِ الأَنْصَـارِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَنَسِ بْنِ مَـالِكٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُنْ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ *

The Messenger of Allah ﷺ said as:

435. Narrated Anas ibn Malek: 'The Messenger of Allah ﷺ said to me: "Dear son! If you entered on your household, greet them, that it would be a blessedness for you and for them."' (At-Termizi)

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١٢٧ــ باب فى السلام على الصبيان

Chapter (127)

About Greeting the Adolescents

٤٣٦- عَنْ أَنَسِ بْنِ مالِكٍ ﷺ: أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيَّ ﷺ يَفْعَلُهُ. رواه البخاري.

436. Anas ibn Malik ﷺ narrated that he passed by a group of boys, greeted them, and said: 'The Prophet ﷺ used to do so.' (Bukhari)

١٢٨ـ باب في تحية الرجل زوجه والمرأة من محارمه والأجنبيات التي لا يخشى منهن الفتنة

Chapter (128)
About Greeting One's Wife, Mahram Women, and Non-Mahram Women if one does not fear Fanaticism by them

٤٣٧– حديث أُمّ هَانِيءِ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ، فَسَلَّمْتُ عَلَيْهِ[1] فَقَالَ: مَنْ هذِهِ فَقُلْتُ: أَنَا أُمّ هَانِيءِ بِنْتُ أَبِي طَالِبٍ[1] فَقَالَ: مَرْحَبًا بِأُمّ هَانِيءٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ زَعَمَ ابْنُ أُمّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ[1] فَقَالَ رَسُولُ اللهِ ﷺ: قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمّ هَانِيءٍ ، قَالَتْ أُمّ هَانِيءٍ: وَذَاكَ ضُحًى أخرجه البخاري.

437. Narrated Umm Hani bint Abu-Taleb (may Allah be pleased with her): 'I went to Allah's Messenger ﷺ in the year of the conquest of Mecca and found him taking a bath while Fatima (may Allah be pleased with her) was screening him. The Prophet ﷺ asked: "Who is it?" I replied: "I am Umm Hani."' (Bukhari)

٤٣٨– حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبٍ يَقُولُ سَمِعْتُ أَسْمَاءَ بِنْتَ يَزِيدَ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ قَالَ أَحْمَدُ بْنُ حَنْبَلٍ لا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وقَالَ مُحَمَّدُ بْنُ إِسْمَعِيلَ

شَــهْرٌ حَسَنُ الْحَدِيثِ وَقَوَّى أَمْرَهُ وقَالَ إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ ثُمَّ رَوَى عَنْ هِــلالِ بْنِ أَبِي زَيْنَبَ عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنْبَأَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ بَلْخِيٌّ أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنِ ابْنِ عَوْنٍ قَالَ إِنَّ شَهْرًا نَزَكُوهُ قَالَ أَبُو دَاوُدَ قَالَ النَّضْرُ نَزَكُوهُ أَيْ طَعَنُوا فِيهِ وَإِنَّمَا طَعَنُوا فِيهِ لأَنَّهُ وَلِيَ أَمْرَ السُّلْطَانِ *

438. Narrated Asma'a bint Yazeed: 'The Prophet ﷺ passed by a group of women in the mosque and he signaled by the hand (to greet them).' Abdul-Hameed, one of the narrators gestured with his hand while narrating this. (At-Termizi)

١٢٩ ــ باب فى تحريم ابتداء الكافر بالسلام

Chapter (129)

About Initiating a Greeting to a Disbeliever

٤٣٩– حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِــيهِ عَــنْ أَبِــي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلامِ وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ قَالَ وَفِي الْبَاب عَــنْ ابْنِ عُمَرَ وَأَنَسٍ وَأَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ النَّبِيِّ ﷺ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ لا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى قَالَ بَعْــضُ أَهْــلِ الْعِلْــمِ إِنَّمَا مَعْنَى الْكَرَاهِيَةِ لأَنَّهُ يَكُونُ تَعْظِيمًا لَهُمْ وَإِنَّمَا أُمِرَ الْمُسْلِمُونَ بِتَذْلِيلِهِمْ وَكَذَلِكَ إِذَا لَقِيَ أَحَدَهُمْ فِي الطَّرِيقِ فَلا يَتْرُكِ الطَّرِيقَ عَلَيْهِ لأَنَّ فِيهِ تَعْظِيمًا لَهُمْ *

439. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "Do not initiate a greeting to the Jews and the Christians. And if you meet one of them do not behave in a way that shows you are honoring him."'

٤٤٠- حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ ﷺ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ ﷺ يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ قَالَتْ عَائِشَةُ أَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قَدْ قُلْتُ عَلَيْكُمْ وَفِي الْبَابِ عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ وَابْنِ عُمَرَ وَأَنَسٍ وَأَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ أَبُو عِيسَى حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ *

440. Narrated A'isha : 'A group of the Jews entered to see the Prophet ﷺ and said: "As-Samo Alayka" ("May death befall you" instead of saying: "As-Salamo Alayka (May peace be upon you).") The Prophet ﷺ said: "And the same is for you." A'isha said: 'I said: "Wa Alaykom Al-samo Wal-La'anah (May death and Allah's curse befall you)." Prophet ﷺ said: "O A'isha ! Indeed, Allah loves leniency in all affairs." A'isha said: "Did you not hear what they said?" He said: "And I said: 'And the same is for you.'" (At-Termizi)

٤٤١- حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلاَنَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا انْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ فَإِنْ بَدَا لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنِ ابْنِ عَجْلاَنَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

441. Narrated Abu-Huraira: 'The Messenger of Allah ﷺ said: "If one of you comes to a meeting, let him greet the other attendants. If he wants to sit, let him sit, and if he wants to leave, let him take his farewell, for the second is worthier than the first."' (At-Termizi)

١٣٠ ــ باب في الاستئذان وآدابه

Chapter (130)

About the Manners of asking Permission to Enter

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (النور ٢٧)

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted the occupants; that is better for you, in order that you may remember. *" (24" 27) And

﴿ وَإِذَا بَلَغَ الأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ وَاللهُ عَلِيمٌ حَكِيمٌ ﴾ (النور ٥٩)

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Commandments and legal obligations for you. And Allah is All-Knowing, All-Wise. *" (24: 59)

٤٤٢- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَقَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ وَاحِدَةٌ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ قَالَ عُمَرُ ثِنْتَانِ ثُمَّ سَكَتَ سَاعَةً فَقَالَ السَّلاَمُ عَلَيْكُمْ أَأَدْخُلُ فَقَالَ عُمَرُ ثَلاَثٌ ثُمَّ رَجَعَ فَقَالَ عُمَرُ لِلْبَوَّابِ مَا صَنَعَ قَالَ رَجَعَ قَالَ عَلَيَّ بِهِ فَلَمَّا جَاءَهُ قَالَ مَا هَذَا الَّذِي صَنَعْتَ قَالَ السُّنَّةُ قَالَ آلسُّنَّةُ وَاللَّهِ لَتَأْتِيَنِّي عَلَى هَذَا بِبُرْهَانٍ أَوْ بِبَيِّنَةٍ أَوْ لأَفْعَلَنَّ بِكَ قَالَ فَأَتَانَا وَنَحْنُ رُفْقَةٌ مِنَ الأَنْصَارِ فَقَالَ يَا مَعْشَرَ الأَنْصَارِ أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ أَلَمْ يَقُلْ رَسُولُ اللَّهِ

ﷺ الاسْـتِئْذَانُ ثَلاثٌ فَإِنْ أُذِنَ لَكَ وَإِلا فَارْجِعْ فَجَعَلَ الْقَوْمُ يُمَازِحُونَهُ قَالَ أَبُو سَعِيدٍ ثُمَّ رَفَعْتُ رَأْسِي إِلَيْهِ فَقُلْتُ فَمَا أَصَابَكَ فِي هَذَا مِنَ الْعُقُوبَةِ فَأَنَا شَرِيكُكَ قَـالَ فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ عُمَرُ مَا كُنْتُ عَلِمْتُ بِهَذَا وَفِي الْبَاب عَنْ عَلِـيٍّ وَأُمِّ طَـارِقٍ مَـوْلاةِ سَـعْدٍ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْجُرَيْـرِيُّ اسْمُهُ سَعِيدُ بْنُ إِيَاسٍ يُكْنَى أَبَا مَسْعُودٍ وَقَدْ رَوَى هَذَا غَيْرُهُ أَيْضًا عَنْ أَبِي نَضْرَةَ وَأَبُو نَضْرَةَ الْعَبْدِيُّ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطَعَةَ *

The Messenger of Allah ﷺ said as:

442. Narrated by Abu-Sa'eed: 'Abu-Musa asked permission to enter to see Omar ibn Al-Khattab saying: "Al-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter)?" Omar said: "This is the first." Abu-Mousa asked permission for a second time after a short while saying: "As-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter) ?" Omar said: "This is the second time." Abu-Musa asked the permission for the third time after a short while saying: " Al-Salamo Alykom. 'Aadkholo (Peace be upon you. May I enter)?" Then Abu-Musa went away. Omar said to the doorkeeper: "What has he done?" He said: "He has gone away." Omar said: "Bring him to me." When he came, Omar said to him: "Why did you not enter (after asking permission three times)?" Abu-Musa said: "It is Sunna (I have behaved in accordance with Sunna)." Omar said: "By Allah, either you bring forth proof or you will be punished." Abu-Sa'eed said": 'So Abu-Musa came to us. We were a group of Al-Ansar. He said: "O Assemble of Al Ansa r! Are not you the most knowledgeable people of Sunna ? Has not the Messenger of Allah ﷺ said: 'Asking permission to enter is three times. If you were permitted, enter. If otherwise return.''" Abu-Sa'eed said: 'The people started to joke with him, then I raised my head and said: "I am your partner in this

affair." When we came to Omar and told him the news, Omar said: "I have not heard of this[7].'" (At-Termizi)

٤٤٣- حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا عُمَرُ بْنُ يُونُسَ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ حَدَّثَنِي ابْنُ عَبَّاسٍ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ اسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ ثَلاثًا فَأَذِنَ لِي قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكٌ الْحَنَفِيُّ وَإِنَّمَا أَنْكَرَ عُمَرُ عِنْدَنَا عَلَى أَبِي مُوسَى حَيْثُ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ الاسْتِئْذَانُ ثَلاثٌ فَإِذَا أُذِنَ لَكَ وَإِلا فَارْجِعْ وَقَدْ كَانَ

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7 Imam Al-Nawawi said; 'The scholars are in accord that asking permission is essential according to the Noble Koran, Sunna, and unanimous agreement.

According to Sunna, one should give the Islamic greeting and ask permission to enter thrice as this is clear from the Noble Koran. The scholars differ about whether one should offer the greeting or ask permission first. The sound opinion is that one should offer the greeting first then ask permission. One should say: "As-Salamo Alykom. 'Adkholo (Peace be upon you. May I enter)?" The second opinion is that one should ask permission first. The third opinion is that if he sees the guradian of the house, he greets him then he asks permission.

In the situation where one has asked permission thrice and thought that no one had heard him, there are three opinions. The sound one is to go away without persisting any more.

It should be obvious that Omar ﵁ threatened Abu-Musa ﵁ to implicitly warn any one who would dare to fabricate a Hadith to support his claim. Therefore he asked for proof, although he was confident that Abu-Musa ﵁ was telling the truth.

This shows that how the companions used to revere the Muslim caliph whose stick was more terrifying than the swords of the unjust rulers.

It shows also that a well-established scholar may not know some knowledge that is known to a scholar lower than him in rank.

عُمَــرُ اسْــتَأْذَنَ عَلَى النَّبِيِّ ﷺ ثَلاثًا فَأَذِنَ لَهُ وَلَمْ يَكُنْ عَلِمَ هَذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فَإِنْ أُذِنَ لَكَ وَإِلا فَارْجِعْ *

443. Narrated Omar ibn Al-Khattab: 'I asked the permission to enter on the Messenger of Allah ﷺ three times and he permitted me.'

Abu-Issa said: 'Omar ﷺ criticized Abu-Musa when he returned because he had not been informed about the words of the Prophet ﷺ: "…Asking permission to enter is for three times. If you were permitted, enter. If otherwise return."'

* * *

١٣١ ـ باب فى أن المستأذن يدلى باسمه أو كنيته

Chapter (131)

About the One asking Permission to enter giving his Full Name or Nickname

[Islam legalizes for its followers what benefits them in life and in the Hereafter. It protects them from whatever would harm them, and no harm is greater than torment of the Hellfire.

Thus, asking permission to enter is one of these means of safety. The Messenger of Allah ﷺ said as:

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، قَالَ: اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجَرِ النَّبِيِّ صلى الله عليه وسلم، وَمَعَ النَّبِيِّ صلى الله عليه وسلم مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: (لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ). رواه البخاري.

Narrated by Sahl ibn Sa'ad ﷺ: 'A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had an iron comb [in his hand] with which he was scratching his head, the Prophet ﷺ said: "Had I known you were looking (through the hole), I would have pierced your eye with it (the iron comb). Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others)."' (Bukhari)

The one asking permission should not face the door directly. He should stand on the right or the left side of it. He should ask permission three times uttering the Islamic greeting and asking for permission to enter. If he felt any reluctance on the part of the people he was visiting to give him permission, he should go away. This would be better for him. He should give enough information about himself so that the host would know him. [When asked: "Who is there?"] it is not enough to say: "I am." He should say: "I am so and so."

And now, let us see what Imam An-Nawawi compiled.]

٤٤٤- عَنْ مالكِ بْنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ: (بَيْنَما أَنَا في الحَطِيمِ، وَرُبَّمَا قالَ في الْحِجْرِ، مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ قالَ: وَسَمِعْتُهُ يَقُولُ: فَشَقَّ ما بَيْنَ هذِهِ إِلَى هذِهِ قالَ الراوي: مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغُسِلَ قَلْبِي، ثُمَّ حُشِيَ ثُمَّ أُعِيْدَ، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَبْيَضَ قالَ الراوي رحمه الله تعالى: هُوَ الْبُرَاقُ يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ، فَحُمِلْتُ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هذَا قالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ

فَـــإِذَا فِيهَا آدَمُ، فَقَالَ: هذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلاَمَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْـــتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يَحْـيَى وَعِيســـى، وَهُمَـــا ابْنَا الخَالَةِ، قَالَ: هذَا يَحْيَى وَعِيسى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالاَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي إِلَى السَّـــمَاءِ الثَّالِـــثَةِ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّـــدٌ، قِـــيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُـــتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَـــرَدَّ ثُـــمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّـــمَاءَ الـــرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: مُحَمَّـــدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَفُـــتِحَ، فَلَمَّا خَلَصْتُ إِلَى إِدْرِيسَ، قَالَ: هذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَـــرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أَتَى السَّـــمَاءَ الخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قَالَ: محمّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هذَا هَارُونُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَـــالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَـــةَ فَاسْـــتَفْتَحَ، قِيلَ: مَنْ هذَا قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ قَالَ: مُحَمَّدٌ، قِـــيلَ: وَقَـــدْ أُرْسِـــلَ إِلَيْهِ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْـــتُ فَإِذَا مُوسى، قَالَ: هذَا مُوسى فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا تَجَاوَزْتُ بَكى، قِيلَ لَهُ: مَا يُبْكِيكَ

قالَ: أبْكي لِأَنَّ غُلاَمًا بُعِثَ بَعْدِي يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي، ثُمَّ صَعَدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هذَا قالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ قالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ قالَ: نَعَمْ، قالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جاءَ، فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قالَ: هذَا أَبُوكَ إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ، قالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلاَمَ، قالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهى فَإِذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ، قالَ: هذِهِ سِدْرَةُ الْمُنْتَهى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: ما هذَانِ يَا جِبْرِيلُ قالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ، فَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ. ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأُمَّتُكَ، ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَوَاتُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسى، فَقَالَ: بِمَ أُمِرْتَ قالَ: أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّي وَاللهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسى، فَقَالَ: بِمَا أُمِرْتَ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كلَّ يَوْمٍ، قالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ،

قَــالَ: سَــأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضى وَأُسَلِّمُ، قَالَ: فَلَمَّا جاوَزْتُ نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ عَنْ عِبَادِي).

444. Narrated Anas ibn Malik: ‘Malik ibn Sas'a said that Allah's Messenger ﷺ described to them his Night Journey (saying): “While I was lying in Al Hateem or Al Hijr, suddenly someone came to me and cut my body open from here to here.”’ The narrator said: ‘It meant from his throat to his pubic area. (The Prophet ﷺ further said:) “He then took out my heart. Then a gold tray full of faith was brought to me and my heart was washed and filled (with faith) and then he returned it to its original place. Then a white animal that was smaller than a mule and bigger than a donkey was brought to me.”’ The narrator said: ‘It was Boraq. (The Prophet ﷺ said:) “The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me until we reached t he nearest heaven. When he asked for the gate to be opened, it was asked: “Who is it?” Gabriel answered: “Gabriel.” It was asked: “Who is accompanying you?” Gabriel replied: “Muhammad.” It was asked: “Has he been called?” Gabriel replied in the affirmative . Then it was said: “He is welcomed. What an excellent visit his is!” The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me): “This is your father, Adam. Give him your greetings.” So I greeted him and he returned the greetings to me and said: “You are welcomed, O pious son and pious Prophet.”

Then, Gabriel ascended with me until we reached the second heaven. Gabriel asked for the gate to be opened. It was asked: “Who is it?” Gabriel answered: “Gabriel” It was asked: “Who is accompanying you?” Gabriel replied: “Muhammad.” It was asked: “Has he been called?” Gabriel answered in the affirmative. Then it was said: “He is welcomed.

What an excellent visit his is!" The gate was opened. When I went over the second heaven, there I saw Yahya (John) and Jesus who were cousins of each other. Gabriel said (to me): "These are Yahya (John) and Jesus, give them your greetings." So, I greeted them and both of them returned my greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad."It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an excellent visit his is!" The gate was opened, and when I went over the third heaven, there I saw Yusuf (Joseph). Gabriel said: (to me): "This is Yusuf (Joseph), give him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then, Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then, it was said: "He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrees (Enoch). Gabriel said (to me): "This is Idrees (Enoch), give him your greetings." So I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is

accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then, it was said: "He is welcomed. What an excellent visit his is!" So, when I went over the fifth heaven, there I saw Haroon (Aron). Gabriel said (to me): "This is Ha roon (Aron), give him your greetings." I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet."

Then, Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. It was said: "He is welcomed. What an excellent visit his is!" When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me): "This is Moses, give him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcomed. O pious brother and pious Prophet." When I left him (Moses) he wept. Someone asked him: "What makes you weep?" Moses said: "I weep because after me there has been sent (Muhammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers."

Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked: "Who is it?" Gabriel replied: "Gabriel." It was asked: "Who is accompanying you?" Gabriel replied: "Muhammad." It was asked: "Has he been called?" Gabriel replied in the affirmative. Then it was said: "He is welcomed. What an excellent visit his is!" So, when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me): "This is your father, give your greetings to him." So I greeted him and

he returned the greetings to me and said: "You are welcomed, O pious son and pious Prophet."

Then I was made to ascend up to Sidrat Al-Montaha (i.e. the lote tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (a place near Madina) and its leaves were as big as the ears of elephants. Gabriel said: "This is the lote tree of the utmost boundary." Behold! There were four rivers, two were hidden, and two were visible. I asked: "What are these two kinds of rivers, O Gabriel?" He replied: "As to the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then Al-Baytol Ma'amoor (the Sacred House) was shown to me. Every day seventy thousand angels enter it. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked: "This is the Islamic religion that you and your followers are following."

Then the prayers were enjoined on me. They were fifty prayers a day. When I returned, I passed by Moses who asked (me): "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Moses said: "Your followers cannot bear fifty prayers a day, and by Allah, I tested people before you, and I tried my very best with Bano Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden." So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then, again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah, and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said: "What have you been ordered?" I replied: "I have been ordered to observe five prayers a day."

He said: "Your followers cannot bear five prayers a day, and no doubt, I have an experience of the people before you, and I tried my very best with Bano Israel, so go back to your Lord and ask for reduction to lessen your followers' burden." I said: "I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order." When I left, I heard a voice saying: "I have passed My Order and have lessened the burden of My servants."'

٤٤٥ حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَنْبَأَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا فَقَالَ أَنَا أَنَا كَأَنَّهُ كَرِهَ ذَلِكَ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

445. Narrated Jaber: 'I asked the permission to enter to see the Messenger of Allah ﷺ for a debt that my father owed. He said: "Who are you?" I said: 'Me.' He said: "(Who is) Me?" Jaber said: 'It seemed as if the Messenger of Allah ﷺ disliked that brief answer (i.e. because I did not tell my full name).'

٤٤٦– حديث أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، قَالَتْ، فَسَلَّمْتُ عَلَيْهِ[1] فَقَالَ: مَنْ هذهِ فَقُلْتُ: أَنَا أُمُّ هَانِيءٍ بِنْتُ أَبِي طَالِبٍ[1] فَقَالَ: مَرْحَبًا بِأُمِّ هَانِيءٍ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللهِ زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلاً قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ[1] فَقَالَ رَسُولُ اللهِ ﷺ: قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ ، قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحًى أخرجه البخاري.

446. Narrated Umm Hani bint Abu-Taleb: 'I went to Allah's Messenger ﷺ in the year of the conquest of Mecca and found him taking a bath while Fa tima was screening

him. The Prophet ﷺ asked: "Who is it?" I replied: "I am Umm Hani."' (Bukhari)

١٣٢ــ باب فى تشميت العاطس

Chapter (132)

About Responding to a Sneezer

Sneezing is a blessing to man, and as a Muslim acknowledges Allah's countless favors to him, he should thank Him for every favor.

When a Muslim sneezes, he should remember the favor and thank Allah for it. Islam, being a Divine Message, deals with all issues comprehensively. It teaches us in the language of the Messenger of Allah ﷺ to thank Allah for our sneezes.

It is obvious that when a Muslim sneezes and thanks Allah ﷻ for it, that it becomes obligatory to for him to have an answer. We should pray to Allah ﷻ that He (Allah) ﷻ will guide him and improve his affairs. This is plain from Sunna .

We ask Allah ﷻ to guide us to act upon the commandments of the Noble Koran and Sunna that we will attain prosperity.

And now, let us see what Imam An-Nawawi compiled.]

٤٤٧- عَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ، كانَ حقًا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ).

رواه البخاري.

The Messenger of Allah ﷺ said as:

447. Narrated by Abu-Huraira ؓ : 'The Prophet ﷺ said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who hears him, to say: 'May Allah show Mercy on you (YarhamokAllah)." But as regards yawning, this is from Satan, so one must try one's best to stop it as much as possible. For if any one of you yawns, Satan laughs at him."' (Bukhari)

٤٤٨- عَـن عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الحَمْدُلِلَّه، وَلْيَقُلْ لَهُ أَخُـوهُ: يَرْحَمُكَ اللَّهُ فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ لَهُ: يَهْدِيكُمُ اللَّهُ وَيُصلِحُ بَالَكُمْ أَخْرَجَهُ البُخَارِيّ.

448. Narrated Abu-Huraira ؓ : 'The Prophet ﷺ said: "When one of you sneezes, he should say: 'Alhamdo Lillah (Praise is to Allah),' and his brother should say to him: 'Yarhamokallah (Ma Allah have mercy on you)'. When he says this he [the sneezer] should reply: 'YahdIkomyollah (May Allah guide you and give you well being).'''' (Bukhari)

٤٤٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ دَيْلَمَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ كَانَ الْيَهُودُ يَتَعَاطَسُونَ عِنْدَ النَّبِـيِّ ﷺ يَرْجُونَ أَنْ يَقُولَ لَهُمْ يَرْحَمُكُمُ اللَّهُ فَيَقُولُ يَهْدِيكُمُ اللَّهُ وَيُصلِحُ بَالَكُمْ وَفِـي الْبَاب عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَسَالِمِ بْنِ عُبَيْدٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

449. Narrated Abu-Mousa : 'The Jews used to fake sneezing in the presence of the Messenger of Allah ﷺ so that he would pray for them: "Yarhamokomollah (May Allah show mercy at you)." He used to say to them:

"Yahdeekomollaho Wa yosliho Balakom (May Allah guide you and mend your affairs).'"

٤٥٠- حَدَّثَـنَا مَحْمُودُ بْنُ غَيْلانَ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُـورٍ عَنْ هِلالِ بْنِ يَسَافٍ عَنْ سَالِمِ بْنِ عُبَيْدٍ أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلامُ عَلَيْكُمْ فَقَالَ عَلَيْكَ وَعَلَى أُمِّكَ فَكَأَنَّ الرَّجُلَ وَجَدَ فِي نَفْسِهِ فَقَالَ أَمَا إِنِّي لَمْ أَقُلْ إِلا مَا قَالَ النَّبِيُّ ﷺ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ السَّلامُ عَلَيْكُمْ فَقَالَ النَّبِيُّ ﷺ عَلَيْكَ وَعَلَى أُمِّكَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْـدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللَّهُ وَلْيَقُلْ يَغْفِرُ اللَّهُ لَـنَا وَلَكُـمْ قَـالَ أَبو عِيسَى هَذَا حَدِيثٌ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَنْصُورٍ وَقَدْ أَدْخَلُوا بَيْنَ هِلالِ بْنِ يَسَافٍ وَسَالِمٍ رَجُلا *

450. Narrated Hilal ibn Yasaf: 'Sa im ibn Obayd was with some people on a journey. A man sneezed and prayed: "Al-Salamo Alayka (May peace be upon you)." Salem ibn Obayd said: "As-Sala mo Alayka Wa Ala Ommik (May peace be upon you and upon your mother)." It seemed that the man became angry at the words of Salem, so Salem said: "As to me, I did not say except what the Prophet ﷺ had said. A man sneezed in his presence and said: 'AsSala mo Alaykom, May peace be upon you,' and the Prophet ﷺ said: 'Alayka Wa la Ommik (May peace be upon you and upon your mother).' If one of you sneezes, let him say: 'Al Hamdo Lillah Rabbil Alameen (Praise be to Allah, Lord of all that exists).''''

٤٥١- حَدَّثَـنَا ابْـنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ بْنِ مَـالِكٍ أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ ﷺ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ فَقَالَ الَّـذِي لَمْ يُشَمِّتْهُ يَا رَسُولَ اللَّهِ شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُ

حَمِـدَ اللَّـهَ وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ *

451. Narrated Anas ibn Malik: 'Two men sneezed in the presence of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ responded to one of them and did not respond to the second. The latter said: "Messenger of Allah! You have responded to him but you did not respond to me?" The Messenger of Allah ﷺ said: "He praised Allah but you did not praise Allah."'

٤٥٢- حَدَّثَـنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا شَاهِدٌ فَقَالَ رَسُـولُ اللَّهِ ﷺ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ الثَّانِيَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ هَذَا رَجُلٌ مَزْكُومٌ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَاسِ بْنِ سَلَمَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْـوَهُ إِلا أَنَّهُ قَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ قَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْـنِ سَعِيدٍ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهَذَا وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّالِثَةِ أَنْتَ مَزْكُومٌ حَدَّثَنَا بِذَلِكَ إِسْحَقُ بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ *

452. Narrated Salama: 'A man sneezed in the presence of the Messenger of Allah ﷺ while I was present. The Messenger of Allah ﷺ said to him: "Yarhamokallah (May Allah show mercy on you)." Then, the man sneezed for a second time and the Messenger of Allah ﷺ said to him: "You have caugh t a cold."'

The other narrative includes that the Messenger of Allah ﷺ said to him on the third time: "You have caught cold." Commenting on this narrative Abu-Issa said: "The second narrative is sounder."

٤٥٣- حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَاسِطِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

453. Narrated Abu-Huraira: 'The Prophet ﷺ used to cover his face with his hand or garment and lower the sound whenever he sneezed.'

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١٣٣ـ باب فى استحباب المصافحة وبشاشة الوجه

Chapter: (133)

About the Desirability of Shaking Hands and Smiling on Meeting Others

٤٥٤- حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ وَإِسْحَقُ بْنُ مَنْصُورٍ قَالا حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَجْلَحِ عَنْ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَقَ عَنِ الْبَرَاءِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْبَرَاءِ مِنْ غَيْرِ وَجْهٍ وَالأَجْلَحُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ حُجَيَّةَ بْنِ عَدِيٍّ الْكِنْدِيُّ *

454. Narrated Al-Bara'a bin Azib: 'The Messenger of Allah ﷺ said: "There are no two Muslims who meet and shake hands except that Allah ﷻ forgives them before parting."'

٤٥٥- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا حَنْظَلَةُ بْنُ عُبَيْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ قَالَ لا قَالَ أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ لا قَالَ أَفَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ قَالَ نَعَمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ *

455. Narrated Anas ibn Malik: 'A man said: "Messenger of Allah! If a man meets his brother or his friend is he permitted to bow (to greet him)?" The Messenger of Allah ﷺ said: "No." The man said: "Is he permitted to embrace and kiss him?" The Messenger of Allah ﷺ said: "No." The man said: "Is he permitted to take his hand and shake hands with him?" The Messenger of Allah ﷺ said: "Yes."'

٤٥٦- حَدَّثَنَا سُوَيْدٌ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ قُلْتُ لأَنَسِ بْنِ مَالِكٍ هَلْ كَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ نَعَمْ قَالَ أبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ *

456. Narrated Qatada: 'I said to Anas ibn Malik: "Did the companions of the Messenger of Allah ﷺ used to shake hands with each other?" He said; "Yes."'

٤٥٧- حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ عَنْ عَلِيِّ بْنِ يَزِيدَ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَمَامُ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ أَوْ قَالَ عَلَى يَدِهِ فَيَسْأَلُهُ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمُ الْمُصَافَحَةُ قَالَ أبو عِيسَى هَذَا إِسْنَادٌ لَيْسَ بِالْقَوِيِّ قَالَ مُحَمَّدٌ وَعُبَيْدُ اللَّهِ بْنُ زَحْرٍ ثِقَةٌ وَعَلِيُّ بْنُ يَزِيدَ ضَعِيفٌ وَالْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ يُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ ثِقَةٌ وَالْقَاسِمُ شَامِيٌّ *

457. Narrated Abu-Omama: 'The Prophet ﷺ said: "Putting one's hand on the forehead of the diseased perfects his visit and shaking with the hand perfects the greeting."'

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١٣٤ـ بَاب مَا جَاءَ فِي الْمُعَانَقَةِ وَالْقُبْلَةِ

Chapter: (134)

What was said about Embracing and Kissing

٤٥٨- حَدَّثَـنَا مُحَمَّدُ بْنُ إِسْمَعِيلَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ عَبَّادٍ الْمَدَنِيُّ حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْـرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُـولُ اللَّـهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ عُرْيَانًا يَجُـرُّ ثَوْبَهُ وَاللَّهِ مَا رَأَيْتُهُ عُرْيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَنَقَهُ وَقَبَّلَهُ قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ *

458. Narrated A'isha : Zayd ibn Haretha came to Madina. The Messenger of Allah ﷺ was in my house at that time. Zayd knocked at the door and the Messenger of Allah ﷺ rose up and went to receive him naked,[8] dragging his (outer) garment. He embraced and kissed him.' A'isha said: 'By Allah, I never saw the Messenger of Allah ﷺ naked (while receiving a man) after or before this.'

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8 Naked here means covering the Awra, but not wearing an outer garment. This shows pleasure and love of the Messenger of Allah ﷺ for Zayd's arrival.